

Circassian Proverbs & Sayings

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Адыгэ псалъэжъхэри псалъафэхэри

Collected by Ziramikw Qardenghwsch' and Amjad Jaimoukha
Зэхуэзыхьэсар: КъардэнгъушI Зырамыку, Жэмышъуэ Амджэд

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Introduction

There has been a considerable revival of interest in Circassian issues since the start of the new millennium. Many books and articles on Circassian matters were published in the last few years.

The principal pillars of Circassian culture are language, literature, ancient tales and legends (including the now famous Nart epics), the corpus of proverbs and sayings, the sacred and lay toasts, folklore, customs and traditions, historical and folkloric songs and music, dance, and the ancient system of beliefs and world outlook.

The study of the proverbs and sayings of a people sheds a bright light on its ethos and cultural traits. The experiences of a nation are the fertile ground from which wisdom and sagacity are reaped. The proverbs and sayings are the sweet pickings of the rich harvest. The customs and traditions are encapsulated in its proverbs and sayings. No two nations have exactly the same experiences, for each people have a unique outlook on life shaped by history and the environment. Yet, common human condition gives rise to many similarities. These commonalities and differences are reflected in the corpus of proverbs.

There are thousands of proverbs and sayings that the Circassians have coined throughout the ages. There are some 3,000 entries in this collection, which constitutes the basic core of the corpus of Circassian proverbs and sayings. The equivalents and meanings of the entries in English are given. In some instances, the proverbs are also given in Latin script.¹ The meanings of difficult words are given for linguistic benefit.

The entries are in literary Kabardian² (except in the section "Other Sayings"), which is an official language in both the Kabardino-Balkarian Republic and the Karachai-Cherkess Republic in the Russian Federation. The alphabetical arrangement is in accordance with the standard used in literary Kabardian.³ The Circassian language is made up of Eastern and Western language groups. All Circassian dialects are mutually intelligible (with time). Eastern Circassian is composed of Kabardian and Beslanay. Kabardian in Kabardino-Balkaria is divided into four sub-

¹ See Appendix 3 for a proposed Latin orthography for Kabardian.

² In Cyrillic alphabet.

³ See Appendix 3 for Cyrillic alphabet of literary Kabardian.

dialects named after the main rivers in the Republic: Malka, Bakhsan, Terek, and Chegem. Some authorities divide the language into Greater and Lesser Kabardian, the dialects spoken in Kabardato the west and east of the Terek, respectively. Lesser Kabardian is also informally called Jilax'steney. Outside the nominal republic there are two more dialects, one spoken by the Christian community in Mozdok (Mezdegw) in North Ossetia, and Kuban Kabardian, which is spoken in the Adigean Republic in a few villages.⁴

In the section 'Other Sayings' the entries are also in literary Kabardian but in Latin orthography, and, as such, they are arranged alphabetically in accordance with the rules used in the English language.

The main sources used in this book are: *Adige Psalhezchxer* (Circassian Proverbs), collected by Ziramikw P. Qardenghwsch' (Nalchik: Elbrus Publishing House, 1982), and *English-Kabardian-Russian Phrase[ological] Dictionary*, A[natoli] G[uzerovich] Emouzov (Nalchik: The Kabardino-Balkarian Institute for Raising the Level of the Academic Proficiency of the Spiritual Legacy of the Orient, 1992).

Teachers of Circassian in schools in the Caucasus and the diaspora (and the concerned educational authorities) can elect to make this book part of the curriculum, whereby the students are subtly directed to appreciate the beauty of the Circassian language through learning by rote selected proverbs and sayings (and their equivalents in English, therefore doubling the benefit). It is suitable for students from the elementary stage to university level. By associating Circassian with the current global language, namely English, the perception of the importance of the Circassian language shall be enhanced in the eyes of the students.

⁴ For more information on the Circassian language, refer to Appendix 2.

On the Fatherland, Patriotism, History, War and Peace

(Тхыдэм, зауэм, мамырыгъэм, адэ хэкур
фIыгуэ лъагъуным теухуа псальэжьхэр)

Бланэ щалъху йокIуэлIэж: The elk returns to its place of birth.

Дауэ делэгу щыIэщи, зауэ делэгу щыIэкъым: A foolish soul may also engage in an argument, but not in war.

Ди унэжь пхъэжь мафIэ (Уи дей хуэдэ щыIэкъым, жыхуиIэщ.
There is nothing like home): East or West, home is best.

Дыгъужь ущышынэмэ, мэз умыкIуэ: (If you are afraid of wolves, don't go into the forest) 1. He that feareth every bush must never go a-birding; 2. He that is afraid of wounds must not come near a battle.

Дыгъужьыр бгъашхэ пэтми, мэзымкIэ маплъэ: Even if you feed the wolf, it still yearns for the forest; the wolf is wild at heart.

ДыIуохъэри даукI, дыIуокIри дауб (Зауэм щыIухъэкIэ, къэрабгъэщ жаIэу зрамыгъэубын щхъэкIэ, зыкърагъэукIыу зэрыщытам псальэжьыр къыхэкIащ): If we join the battle they kill us, if we leave they condemn us.

Джатэ и щIагъ нанэ щыIэкъым: War is for real men, not milksops.

Джатэр ижмэ щабэщ: If the sword is unsheathed things become more malleable.

Дзэм нуфэкъа лъахэрэ: Said of a region denuded by an army.

Дзэм хамэ хэткъым: There cannot be aliens in an army.

Дзыгъуэ пэтрэ и гъуэ щылIыхъужьщ (*еплъ аргуэру* Хэкужьыхъэ лъэщщ): (Even the mouse is a hero in his hole) 1. Every dog is lion at home; 2. Every dog is valiant at his own door; 3. A cock is valiant on his own dunghill.

Ем щыгъуэ бжьэдыгъур зэшщ: (In bad times, even the Bzhedugh is a brother; Bzhedugh=member of a Circassian tribe in Western Circassia, nowadays in the Adigean Republic) 1. A drowning man clutches at straws; 2. Any port in a storm.

Зауэ джэгурэ дауэ джэгурэ щыIэкъым: War is no game.

Зауэм и кIэр хъэдагъэщ: War brings mourning in its wake.

ЗауэфIрэ дауэфIрэ шыIэкьым: There are no such things as a good war and a good dispute.

Истамбылыжьым имыкIыр шIолIэ, икIар йолIыхь (Уэкьюоу и псалъэу жаIэ. Уэкьюоу – джэгуакIуэшхуэу, акъылыфIэу шытащ. И пщым истамбылакIуэхэм яхэту здришати тыркухэм я зэхэтыкIэр игу иримыхьу яхуэусэри къэкIуэсэжащ. ЛIэжыхукIэ и хэкум шыпсэужащ): It is said that these were Weqwow's words. Weqwow was a great minstrel of sharp intellect. His prince took him to the Ottoman lands at the time of exodus in the 19th century. The bard was not very impressed with his new position and he wrote these words to this effect. He went back to Circassia, whence he stayed till his dying day.

Къэрабгъэр и кIэм шощгэж: (The coward is frightened by his own tail) The coward dreads his own shadow.

Къэрабгъэр тIоулIэщ: Cowards die many times before their death.

Къыгъэ нэхърэ игьыкI.

Кхъуэм хэку ишIэркьым: The pig knows no native land.

Лыгъэ шIапIэ лы икIуадэркьым (КIуэдами, лыгъэ лIэужь къегъанэ, и цIэ къонэ, жыхуиIэщ): Even after death, his heroism will live forever.

МафIэм сахуэ ещIри дзэм шхахуэ ишIыркьым (МафIэ=fire; сахуэ=ash; шхахуэ=left-overs; orts).

МацIэр зыпхыкIа хадэрэ: A garden subjected to a swarm of locusts.

Мысостхэ ямейр ягъэфI, я фIыр яшхыж (Мысостхэ – къэбэрдеипщхэм ящыщ зы лъэпкъыу шытащ. *The Misosts were one of the princely families in Kabarda*).

Мыщэм ушышынэмэ, мэз умыкIуэ: (If you are afraid of bears, don't go into the forest) 1. He that feareth every bush must never go a-birding; 2. He that is afraid of wounds must not come near a battle.

Парипых уихуэ (Парипыхыр шыпIэцIэщ. Балъкъ Iуфэрэ Псыхъурей къуажэ шIыбымрэ я зэхуакурщ. Къэрэкъэщкъэтау зауэм шыгъуэ къэбэрдейм къытеуауэ шыта тургъутхэр Парипых деж къэбэрдейхэм хьэлэч зэрыщашIыгъам псалъэжьыр къытекIащ. *Pariypix is a place name. It lies between the banks of the Balhq (Malka River) and the back of the village of Psix'wrey. During the war of Qereqeschqetaw an epic battle was*

fought here between the invading Turghwt—ancestors of Kalmyks—and the Kabardians, in which the latter were routed, and hence the saying. In the first part of the 16th century, a combined force of the Turghwt (ancestors of the Kalmyk) and Tatars of Tarki engaged the Kabardians at the confluence of the Malka and Terek rivers. The first encounter went the way of the former party, the Circassians retreating to the Psigwensu River. The Turghwt overwhelmed the entrenched Circassians, who were forced to take refuge in the mountains. At the third meeting, the Circassian forces were on the verge of a total rout when a contingent of 2,000 warriors came to the rescue, and the tide of battle turned. The Turghwt were driven out and all Circassian lands were restored. The battle scene was also named ‘Qereqeschqetaw’, which means ‘fleeing to the mountains’ in Tatar).

Сотей зэхудипальэш: Sotey is our rendezvous.

Тамтаркьей (Тамтаркьай) ухъу: *see next entry.*

Тамтаркьей и махуэр кьыпхуклуэ (Адыгэхэм Тамтаркьей [Тмутаракан] пщыгъуэр зэрызэхакъутэгъам псальэжьыр кьытеклаш. *Енль* Нэгумэ, Ш. Б., «Адыгэ народым и тхыдэ», н. 120. ‘*May the lot of Tamtarkan befall you!*’ Refers to the destruction of the Russian Principality by the Circassians in the 11th century AD. See Sh. B. Nogmov’s *History of the Adigey People*, Nalchik, 1958, p120).

Туб хьэсэ гуэшымы уахэмытамэ, уабазэхэжым: If you were not at the sharing of lots on the Tub Lot, you are not an Abzakh.

Уэфым и ужьыр уэлбанэш, зауэм и ужьыр хьэдагъэш: After good weather comes foul; war brings mourning in its wake.

Уи нэ кьелэм и псэ елэж: He who tries to gouge your eye tear out his soul.

Укьыщальхуари зы махуэш, ущыллэжынуш зы махуэш: You were born once, and you will die once.

Урысрэ Бахьсэдрэ зымыбгынэр хэкум жылагъуэу кьинэжынш.

Хамэ хэку сыщытхэ нэхь си хэкужь сыщыллэ: Better to die in one’s homeland than to thrive without it.

Хамэ ущие тхэмахуэш, хабзэ хьэху махуишш.

Хамэр гэшэраши унэр гэшэрыуэ.

Хамэхээр кьохьэри унэхээр иреху: The foreign dog comes into the house and kicks out the house dog.

Хэкужьыхьэ льэщц: 1. Every dog is lion at home; 2. Every dog is valiant at his own door; 3. A cock is valiant on his own dunghill.

Хэкужьыхьэрэ пэт и унэм щыльэщц: 1. Every dog is lion at home; 2. Every dog is valiant at his own door; 3. A cock is valiant on his own dunghill.

Хэкуншэр унэркьым: He who has no homeland does not prosper.

Хэкуншэр кIуэдыпхьэщ: He who has no homeland is prone to be lost.

Хьэндьиркьуакьуэ пэт сызыхэс псыр кууашэрэт, жеIэ
(Hendirqwaqwe pet sizixes psir kwuwascheret, zhei'e): (Even a frog wishes to live in deeper waters) Fish seeks deeper waters, man seeks a better place.

Хьэндьиркьуакьуэрэ пэт «сызыхэс псыр куууашэрэт» жеIэ:
(Even a frog wishes to live in deeper waters) Fish seeks deeper waters, man seeks a better place.

Шэм зэхэгьэж ищIыркьым.

Щхьэж и унэ щыIыхьужьщ: (Everyone is hero at home) 1. Every dog is lion at home; 2. Every dog is valiant at his own door; 3. A cock is valiant on his own dunghill.

On Etiquette, Counseling, Education and Knowledge

(Хабзэм, ущииныгъэм, гъэсэныгъэм,
щІэныгъэм епха псалъэжъхэр)

Абы бгым зыщидзыжмэ, уэ вийкІэ увэну? (Умыфыгъуэ, умыижэ, жыхуиІэщ. Вий=вей=dung. *Do not envy*): If he throws himself down the mountain, does that mean you have to stand in dung.

Адыгэм хъэщІэ и щІасэщ: The guest is very dear to a Circassian.

Адыгэ мыгъуэ, шыгъурэ пІастэрэ (Adige mighwe, shighwre p'astere): Even the most indigent of Circassians will prepare food (literally: salt and boiled millet dumplings) for you.

Адыгэм япэ жиІэнур иужькІэ игу къокІ (Adigem yape zhiy'enur yiwizchch'e yigw qoch'): 1. To prophesy after the event; 2. Wise after the event; 3. If things were to be done twice all would be wise; 4. One's tongue runs before one's wit; 5. Wise behind.

Адыгэ нэмыс, урыс насып: Circassian decorum and Russian luck.

Адыгэ хабзэр адэ щІэиныжъщ: Circassian customs and traditions are the ancient legacy of the father.

АдрыщІым ущІэдэумэ, мыдрыщІыр къыплъысынщ.

Акбыл зиІэм шыІэ иІэщ (ШыІэ=patience, perseverance): Good sense and patience go together.

Акбыл зиІэр си щІыб ису къезухъэкІ: He who has sense I would gladly carry on my back.

Акбылым уасэ иІэкъым, гъэсэныгъэм гъунэ иІэкъым: Intellect is priceless, education has no limit.

Акбылыр ландыщэщ, гъэсэныгъэр дыщэ жыгщ (Ландыщэ – дыщэ зэрылэ=that which gilds): Intellect gilds and education is a golden tree.

Анэм «сипхъу закъуэ и псэ» шыжиІэм, пхъуми «си псэ» жиІэу хуежъащ: (When the mother said, “The soul of my only daughter”, the daughter started to say, “My soul”) To have too much of her mother's blessing.

Анэмэтым хъейрэт ухуэмыхъу (Анэмэт=hostage; хъейрэт=епщІыжыныгъэ, енэщІыжыныгъэ; betrayal. Дзыхъ къыхуащІу къыпІэщІалъхэм уемынэщІыж, жыхуиІэщ. *Do not hanker after something that has been put in your trust*).

А псор пщлэмэ, уи дээр щлэхыу Іухунщ (A psor psch'eme, wiy dzer sch'exiu 'wxwnsch): 1. Curiosity killed the cat; 2. Too much knowledge makes the head bald.

Армум хиса жыгыр мэгыу (Armum xiysa zhigir meghw): The tree planted by the clumsy person dies.

Ахьшэр щэ бжыгыуэщ.

Бажэм и кІэр пЫгыбу тепыхэ (И кІэр зэрыпЫгыбу пІэщІэкІыжынкІэ хьунуш, жыхуиІэщ. *Even with his tail in your hand the fox might get away*).

Бажэм сишх нэхрэ дыгыужьым срешх: Better be fed to the wolf than to be eaten by the fox.

Банэ хуэдэ зэхэплхьэр

данэ хуэдэу зэхэпхыжынщи,

данэ хуэдэ зэхэплхьэр

банэ хуэдэу зэхэпхыжынщ.

Банэ хуэдэу кьэщтэж,

данэ хуэдэу гьэтЫлЫж.

Бэдж пэтрэ Іэужь трах.

Бэлэрыгь гьэр мэху (Belerigh gher mex'w): (A rash man is soon captured) A rash man is an easy prey.

Бэлэрыгыр бэлэрыгьауэ хуозэ: A rash man is taken unawares.

Бэшчыныгыр зытемыкІуэн щыІэкьым (Beshechinigher ziteimik'wen schi'eqim): Patience is a plaster for all sores.

Бгьашхуэ гушхуар, жьындум жьэхэхуэри ишхаш (Бгьашхуэ=steppe eagle; гушхуа=daring; animated; жьынду=owl): The animated eagle fell into the beak of the owl and was eaten.

Бгьэр куэдрэ уэмэ, и дамэр мэкьутэ: (If the eagle beats his wings very often, they will break) 1. The pot goes so often to the water that it is broken at last; 2. The pitcher goes often to the well (but is broken at last).

Бгьеям куэдрэ укІэльымыгыж.

Бгьуэ (блэ) егыпши зэ пыупщІ: (Measure nine [seven] times and cut once) 1. Measure thrice and cut once; 2. Score twice before you cut once; 3. Look before you leap; 4. Second thoughts are best.

БжэщхьэІум нэмыс хьэдрыхэ ноІус (БжэщхьэІу=threshold; хьэдрыхэ=the life after): Do not utter bad words.

БжызоІэ, сипху, зэхэщЫкІ, си нысэ: I am telling you, daughter, hear me out, daughter-in-law.

Бжым зыщIэбуамэ «кызохьэлъэкI» жумыIэж (Bzchim zisch'ebwame 'qizohelhech' ' zhumi'ezh): In for a penny, in for a pound.

Бжыхьэм унэмысу уи джэджьей умыбж (Bzchihem winemisu wiy jedzchey wimibzh): 1. Don't count your chickens before they (are) hatch(ed); 2. Catch the bear before you sell his skin; 3. Never fry a fish till it's caught; 4. First catch your hare then cook him; 5. To cook a hare before catching him; 6. To run before one's horse to market; 7. Don't eat the calf in the cow's belly; 8. Gut no fish till you get them (Scottish).

Бзаджэ кьэзыльху и гуэн лъапэ щIетIэж.

Бзаджэм уи кIэ нубыдмэ, пыупщIи блэкI: (If the bad man grabs your tail, cut it off and go on your way) Extricate yourself from an evil person at any price.

Бзаджэ (е е, е лей, е Iей,) пщIауэ (пщIэуэ)(,) фIы ущымыгугь: 1. Reap as you have sown; 2. As you sow you shall mow; 3. As the man sows, so he shall reap; 4. As you make your bed, so you must lie on it; 5. To lie (sleep) in (on) the bed one has made; 6. To make one's bed, and have to lie in (on) it; 7. A bad beginning makes a bad ending; 8. As the call, so the echo; 9. Every bullet has its billet; 10. Curses like chickens come home to roost.

Бзаджэр уи пэшэгьумэ, уи анэ мыгьуэ хьунщ: If you befriend an evil person, woe unto your mother!

Бзэгум кьупщхьэ хэлькьым (Bzegwm qwpschhe xelhqim): The unruly member.

Бзегур джатэм нэхрэ нэхь жанщ (Bzegwr jatem nex're nex' zhansch): 1. The tongue is sharper than the sword; 2. The tongue is not steel, yet it cuts; 3. Many words cut (or hurt) more than swords.

Бзуушхуэм бзу цIыкIур пэкIэцIыну щыхуежьэм—зэIытхьаш.

Бзыльхугьэ пшэрыхь хушанэ (Пшэрыхь=hunter's bag).

Бийжь умыгьэблагьы, уи адэ и благьэжь умыбгынэ (Biyyizch wimigheblaghiy, wiy ade yi blaghezch wimibgine): Do not invite your old enemy (to your house) and do not desert your father's old relative.

Бийм ущысхьмэ, уIэгэ ухьунуш (Biym wischis-hme, wi'eghe wix'wnusch): If you spare your enemy, you will get injured.

Блэ егьапщIи зэ пыупщI (Ble yeghapschiy ze piwipsch'): (Measure seven times and cut once) 1. Measure thrice and cut once; 2. Score twice before you cut once; 3. Look before you leap; 4. Second thoughts are best.

БлэкIам кьэгьээж иIэкьым: 1. Things past cannot be recalled; 2. Lost time is never found again; 3. What's lost is lost.

Блэҗар зэґлэҗащ: 1. Let the dead bury the dead; 2. Lost time is never found again; 3. What's lost is lost.

Блэҗа хабзэҗым (хыбарыҗым) укъемыджэж (укъемыкъуж) (Blech'a xabzezchim [x'ibarizchim] wiqeimijezh (wiqeimiqwzh)): (Do not recall the old custom, *or* the old story) 1. Things past cannot be recalled; 2. Let the dead bury the dead; 3. What's lost is lost; 4. Let bygones be bygones.

Блэр «пыщлэщ» жыплэу уи гуґлэҗэм думыгъэтгысхэ: Do not say, 'The snake is frozen,' and place it in your bosom.

Быдэ и анэ гыркъым (Bide yi ane ghirqim): (The mother of the hardy does not cry) 1. Fast (safe, sure) bind, fast (safe, sure) find; 2. Caution is the parent of safety.

Бысымыр хэщлэ и луэхутхэбзащлэщ (Bisimir hesch'em yi 'wexwthebzasch'esch): The host is his guest's servant.

Вым уанэ трельхэ: (He is saddling the ox) He's such a nitwit.

Вырэ жэмрэ хузэхэгъэҗыркъым: (He couldn't tell an ox from a cow) 1. He knows nothing at all; 2. He is so ignorant.

Гуашэ мыху жыантлэҗуэщ: The unworthy mistress heads for the place of honour (away from door, near hearth).

Гуашэр гэрмэ, мэҗабзэ, хыдҗэбзыр дэсмэ, мэутхуэ: If the house mistress is captive, the liquid clears, and if the girl is at home, the liquid dims.

Губгъуэм ущымыкъэрабгэ, унэм ущымылгыхуҗы: If you are not a coward in the field, you won't be a hero at home.

Гугъэ нэщлэҗыр щхэгъэпцлэҗщ: False hope is self-delusive.

Гуҗеигъуаґлэщ – унэхуҗуаґлэщ: (He who easily succumbs to panick, gets ruined easily) 1. Do not panick; 2. Keep a stiff upper lip.

Гузэвэхыр щлэх жы мэху: (An anxious person soon gets old) 1. Relax; 2. Take it easy.

Гукъыдэҗ уилэмэ, пхуэмыщлэн шылэҗым (Gwqidezh wiy'eme, pxwemisch'en schi'eqim): Nothing is impossible to a willing heart.

Гунэс ямышл саугъэт умыщл.

Гупсыи псалэ, зыплгыхы тгыс (Gwpsisiy psalhe, ziplhihiy t'is): (Think before you speak, look around before you sit down) 1. First think, then speak; 2. Think today and speak tomorrow; 3. Second thoughts are best; 4. Look before you leap; 5. Draw not your bow till your arrow is fixed; 6. Better the foot slip than the tongue trip.

Гур клуэдмэ, лэр щлэҗыркъым.

Гур клуэдмэ, шыр жэркъым: If you lose heart, your horse won't run.

Гушхуэ Тхьэшхуэ и жагъуэщ (Гушхуэ=daring/courageous/inspired fellow).

Гъэузи гъэхъуж: Hurt and heal.

Гъуэгу благъэ гъуэгу жыжьэ нэхрэ, гъуэгу жыжьэ гъуэгу благъэ (Ghwegw blaghe ghwegw zhizche nex're, ghwegw zhizche ghwegw blaghe): (Better a short long way than a long short way) The furthest way about is the nearest way home.

Гъуэмылэпэм елэзэ, гъуэмылэкIэм езауэ (Гъуэмылэ=provisions for a journey).

Гъунэгъу бий ящIыркъым: 1. Don't make an enemy out of your neighbour; 2. Love thy neighbour.

Гъусэ ямышIыным блэкIрэ пэт йоджэ.

ГъущIыр плъа щыкIэ еуэ (Ghwsch'ir plha sch'ich'e yewe): 1. Strike while the iron is hot; 2. Make hay while the sun shines.

Дахэ и щIагъ дыщэ щIэлъщ: There is gold under the beautiful.

Дахэр пагэмэ, пуд мэхъу: 1. If the beautiful woman puts on airs, she becomes cheap; 2. Don't put on airs.

ДаIуэкIейм дэгъу уещIри, плъэкIейм нэф уещI: A bad listener makes you deaf, a bad looker makes you blind.

Дэтхэнэ зы Iуэхутхъэбзэм и бзыпхъэ илэщ (Iуэхутхъэбзэ=service; бзыпхъэ=pattern for cutting).

Делэм сэ сыфIокI, губзыгъэр езыр къысфIокI: I extricate myself from the fool; the wise extricates himself from me.

Делэ(м) хабзэ жыхуалэр ищIэркъым (Deile[m] xabze zhixwa'er yisch'erqim): (A fool is ignorant of Circassian Etiquette) 1. As the fool thinks, so the bell clinks; 2. Fools rush in where angels fear to tread.

Дыгъуэм икIэр мыгъуэ мэхъу: Theft is followed by misfortune.

Дыгъум и пыIэр мафIэм ес (Dighwm yi pi'er maf'em yes): (The thief's cap is on fire) 1. If the cap fits, wear it; 2. The cap fits.

Дыгъужь мэлыхъуэ ящIрэ?: Do they make a shepherd out of a wolf?!

Джэд пасэрэ бын пасэрэ: An early hen is like an early child.

Джэджьей зеуалэ псывэ хоупIэ: A lounging chick ends up being boiled alive.

Джэду шысу шыпсэ умыIуатэ: Don't tell a tall tale while the cat is seated.

Дзей хуэщIэ фIыщIэ хэлыкьым (Дзей=workmate, partner [especially in tilling]).

Дзы зыфIэпщ дзы кьыпфIешыж: 1. If you ascribe a defect to someone, he/she will ascribe a defect to you in return; 2. Do not calumniate others.

ДзыхьмыщIыр дзыхьщIыгьуэджэщ: A distrustful person is dangerous.

Егьэлей делагьэщ: It is stupid to go to excess.

Ем е и хушхьуэжьым (Yem ye yi xwschx'weqim): (Evil is not the medicine for evil) Two wrongs don't make a right.

Емрэ фIымерэ зымыщIэми имыщIэ щымыIэу кьыфIошI: Even the person who cannot differentiate between good and evil thinks there is nothing that he/she doesn't know.

Ем щысхьыр фIым поIуджэ (Yem schis-hir f'im po'wje): He that spares the bad injures the good.

Емыш и уанэ ехь: (The indefatigable person wins the saddle) Perseverance is the key to success.

Е пщIауэ фIы ущымыгугь, фIы пщIами ущIэмыфыгуж: 1. Reap as you have sown; 2. As you sow you shall mow; 3. As the man sows, so he shall reap; 4. As you make your bed, so you must lie on it; 5. To lie (sleep) in (on) the bed one has made; 6. To make one's bed, and have to lie in (on) it; 7. A bad beginning makes a bad ending; 8. As the call, so the echo; 9. Every bullet has its billet; 10. Curses like chickens come home to roost.

Есэр сэгьейш: 1. Old (bad) habits die hard; 2. Habit is second nature.

Е улын, е улэн: (Either be a man, or die) 1. A man or a mouse; 2. Neck or nothing; 3. Either win the horse or lose the saddle; 4. (I will) Either win the saddle or lose the horse; 5. Make or break; 6. Sink or swim; 7. To burn one's boats.

Еуций (еушые) зы махуэщ(и), хабзэхьыкIэр (хабзэ хьэху) тхьэмахуэщ (махуишш): (Instruction takes one day, its implementation takes a week [three days]) It is easier to give an advice than to follow one.

Еушые зы махуэщи, хабзэхьыкIэр тхьэмахуэщ (Yewschiye zi maxweschiy, xabzehich'er themaxwesch): (Instruction takes one day, its implementation takes a week) It is easier to give an advice than to follow one.

Ефэ—умыудафэ: 1. Drink moderately; 2. Drink in measure.

Жэмрэ вырэ зэхуотэдж: The cow and ox stand for one another.

Жейрэ лIарэ зэхуэдэщ: He who is asleep is like the dead.

Жыжьэу бгъэтЫльмэ, (нэхъ) гъунэгъуу къэпщтэжынщ (къэбгъуэтыжынщ) (Zhizchew bghet'ilhme, [nex'] ghwneghwu qepschtezhinsch [qebghwetizhinsch]): Fast (safe, sure) bind, fast (safe, sure) find.

Жыжьэу бгъэтЫльыр благъэу къоштэж: Fast (safe, sure) bind, fast (safe, sure) find.

ЖыІэгъуафІэ щхъэкІэ, щІэгъуейщ: Easier said than done.

ЖъантІэм узэрыдашэр шыггынырщ (Zchant'em wizeridasher schighinirsch): Fine feathers make fine birds.

Жъэ лыкІуэ нэхрэ щхъэ лыкІуэ: Better the head mediator than the mouth intermediary.

Жъэшхуэ тхъэшхуэ и жагъуэш: A big mouth offends the supreme god.

Жъым шытхъуи щІэр къаштэ (Zchim schitx'wiy sch'er qaschte): (Praise the old and take the new) 1. Cast not out the foul water till you bring in the clean; 2. Don't throw out your dirty water before you get in fresh.

Зауэ ухуэмеймэ, уи джатэр жану шыггэль (Zawe wixwemeyme, wiy jater zhanu schighelh): If you wish for peace, be prepared for war.

Зэи нэхрэ зэгур (Zeyi nex're zegwer): Better late than never.

ЗэрыпщІу мыхъумэ, зэрыхъуу щІы: If things don't happen the way you want, do what can be done.

Зэса (есэ) сэгъейщ: 1. Old (bad) habits die hard; 2. Habit is second nature.

ЗэхуэгъафІэ зэфІэкІуэд къыхокІ.

Зэщыгугъ мэунэхъу: (He who relies on other people gets ruined) Rely on yourself.

Зэщыгугъ хужыгъэшхщ (Zeschigwgh xwzchgheshxsch): (He who relies on other people ends up eating husked millet) Everybody's business is nobody's business.

ЗекІуэкІейм лъашэ уещІри, дыхъэшхыкІейм Іушэ уещІ: A bad campaign makes you limp, bad laughter makes your mouth crooked.

Зи бзэ ІэфІ щынэр анитІ (мэлитІ) ящІоф (Ziy bze 'ef' schiner aniyt' (meliyt') yasch'of; щІэфын=to suck [of cubs kittens, etc.]): Soft fire makes sweet malt.

Зи бзэ ІэфІым блэр гъуэмбым къреш: (A sweet talker lures the snake out of the hole) Soft fire makes sweet malt.

Зи гупкIэ уисым и уэрэд жыIэ (ежы) (Ziy gwpch'e wiysim yi wered zhi'e [yezchu]): (Sing the air of the person in whose cart you ride) Do in Rome as the Romans do.

Зи мыIуэху зезыхуэм и щхьэм баш техуэнщ (Ziy mi'wexw zeizixwem yi schhem bash teixwensch): (He who interferes in other people's affairs will have a stick falling on his head) 1. Mind your own business; 2. Don't poke your nose into other people's affairs; 3. Every tub must stand on its own bottom.

Зи бысым зыхуэжым чыцIыху хуаукI (Ziy bisim zix'wezhim chits'ix'w xwawich'): (A mere male-kid is slaughtered for him who changes his original host) A guest was bound to knock at the door of the person who received him on his first visit. Seeking another lodging was considered a flagrant contravention of customary law. The new host was bound to receive the errant visitor, but he indicated his displeasure by slaughtering a mere goat for him. Although goat meat is in no way inferior to other kinds of flesh, it is the symbolism that is important in this regard. There was a redemption price imposed on the guest for such a 'misdemeanor' decided by a special village council and payable to the insulted party, i.e. the original host.

Зи жьэ зэIумыщIэм я гухэль зэрыщIэркьым: If you don't open your mouth, no one will know what goes on in your heart.

Зи щхьэ мыузым уи щхьэуз хуумыIуатэ: Don't relate news of your headache to someone who doesn't have a headache.

Зи Iыхьэ зыфIэмащIэм хьэм фIешх (Ziy 'ihe zif'emasch'em hem f'eishx): The lot of the person who thinks it is too little gets eaten by the dog. Don't be greedy!

Зи Iуэ ит нэхрэ зи щхьэ ит: Better to have in the head than in the penfold.

Зрат нэхрэ зыт (Zrat nex're zit): It is better to give than to take.

Зы жьэм жьэдыхьэр жьыщэм жьэдохьэ.

Зы махуаем зумыгьэлI,

зы махуэлIым зумыгьашэ,

зы дзэшхуэм зумыгьэхь.

Зыумысым и щхьэр сэм пиупщIыркьым (Zizumisim yi schher sem piywipsch'irqim): A fault confessed is half redressed.

Зызыгьэгусэ Iыхьэншэщ: A sulker does not get his share (see associated saying *Уи Iыхьэ зыIэрыгьыхьы, итIанэ зыгьэгусэ*).

Зым и щэхур щэхуши, тIум я щэхур нахуэщ: (When two know it, it's no longer a secret) When three know it, all know it.

Зым ищIэр щэхуши, тIум ящIэр нахуэщ: (When two know it, it's no longer a secret) When three know it, all know it.

Зыщытхъур къэгъани яубыр къашэ: Don't betroth the one they compliment, take the one that they censure.

ЗыщIэпхъым къыпщIехъыж (ПщIэ зыхуэпщIым къыпхуещIыж, жыхуиIэщ): Honour him that honours thee.

ЗыIурыдзэ нэхърэ зыдэдзых (Бгъуэтыр зэуэ зыIурыбдзэ нэхърэ гъэтIылыгыгъэ щIы, жыхуиIэщ): Save for a rainy day.

И ныбэ нэщI и Iэ телъыжын (Yi nibe nesch' yi 'e teilhizhin): A clean fast is better than a dirty breakfast.

Имыль къольэт (Фочыр нэщIщ жыпIэу уримыджэгу, узэдауэ къыщIэкIыу щIэщхъу къызэрыпщыщIын пщIэнукъым, жыхуиIэщ. Do not play with a gun—it might be loaded).

Ин жылэ цIыкIу Iуатэщ.

Иужь акъыл нэхърэ ипэ акъыл: Good sense is better at the beginning than at the end.

Куэд зыльэгъуам, куэд ещIэ: The more you see, the more you know.

Куэд къыубжмэ, уи тхэмадэжь и цIэри къыхэхуэнщ: If you chatter a lot, even the name of your father-in-law will fall off. [According to Circassian customs a woman never called her parents-in-law, husband, or her brothers-in-law by their names. Instead, she used pet names, which were secretive appellations that she never divulged outside the family circle]

КIапсэр кIыхъмэ, фIыщи, псалъэр кIэщIмэ, нэхъыфIыжщ: It is good if the rope is long; it is even better if there are less words. Silence is golden

КIэпIейкIэр зымылытэр кIэпIейкIэ и уасэкъым (КIэпIейкIэ=copeck (one hundredth of a rouble)): He who doesn't take care of his pennies is not worth a penny.

КъакIуэ и Iыхъэ IыхъэхэмыIуэщ.

Къан хуэщIэ фIыщIэ иIэкъым.

Къэмыс-нэмыс тIысыпIэщIэкъуш.

Къоджэ нэхъыжъщ: It is the elder that calles.

Къоуэм уемыуэжмэ, Iэ пфIэгту укьищIэркъым: If you don't hit back he who hits you, he will think that you don't have a hand.

Къыдыхъэр думыхуж, дэкIыжыр умыубыд: Don't turn out he who comes to you, and don't hold back he who wants to leave.

КъыпкIэлъымыкIуэм узыкIэлъыгъэкIуэнукъым.

КъыптекIуэ лъэщщ: He who overcomes you is strong.

КъыптекIуэр гугъуш: What overwhelms you is difficult.

Къуэфми къуэ бзаджэми адэ щэин ухуэмылбыхуэ.

Къуэщрокъуэр пашцэри унакъым: 1. More haste, less speed; 2. Fool's haste is no speed; 3. Hasty climbers have sudden falls; 4. Too swift arrives as tardy as too slow; 5. Slow and steady wins the race; 6. Slow and sure.

Кхуэ егэхуэ кхуэци къыкIэрощIэ (Q'we yet'ex'w q'wetsiy qich'eropsch'e): He who scrubs every pig he sees will not long be clean himself.

Лажьэ жьы хьуркъым (Лажьэ – гукъеуэ, нэщхъеягъуэ) (Lazche zchi x'wrqim): Grief never grows old.

Льякъуэ псынщIэ вей хэпкIэщ (Lhaqwe psinsch'e vey херч'esch): (A hasty foot jumps in the dung) 1. Hasty climbers have sudden falls; 2. More haste, less speed.

ЛьапэкIэ хыфIэбдзэр дзапэкIэ къоштэж: What you flippantly discard with the tip of your foot, you will redeem with the tips of your teeth.

Льэпкъыр зэкъуэтмэ – льэщ (Lhepqir zeqwetme – lheschs): There is strength in union.

Лэным лыгъэ хэлыщ: There is courage in death.

Лы здашэ щIэупщIэркъым: A man does not ask where he is being taken.

Лы и псалъэ епщIыжыркъым: A man keeps his word.

Лы пхам лы еуэркъым (L'i pхам l'i yewerqim): Never strike a tethered man.

Лы псори лыкъыми физ псори физкъым: Not all men are men, and not all women are women.

Лы хахуэр утыкум щошабэ, лы шабэр утыкум щокIий (Утыку=square in village where games are played, performances take place, dances are held, etc.): The brave man turns gentle in the village square; the soft man turns to screams in the square.

Лым зигъэгусэркъым.

Лыгъэр Iыхъэмыгуэщ: Courage is a lot that is not shared.

ЛыкIуэ яукIыркъым (L'ik'we yawk'irqim): Don't kill the messenger.

ЛыфIыр бэ дьдэщи, лыфI дьдэр зырызщ: There is no counting good men, but very good men are very rare indeed.

Лыхъужь и льэужь кIуэдыркъым (И цIэр, игъэхъахэр къонэж, жыхуиIэщ): (A hero's trail is never lost) Heroes live forever.

Лыхур физ дэубэши, лыбыр физ дэуейш: A real man pays compliments to his wife, whereas an effeminate man beats up his wife.

МафIэ нэхур «благъэщ» жыпIэу умыкIуэ, хэ банэ макъыр «жыжъэщ» жыпIэу кыуымыгъанэ.

Мащэ зытI йохуэж (Masche(r) (qe)zit'(ir) yoxwezh): (He who digs a (the) hole falls in it) 1. Curses like chickens come home to roost; 2. A dose of one's own medicine; 3. He that mischief hatches, mischief catches.

Мащэм зэ ихуэр набгъэши, тIэу ихуэр нэфш: He who falls once in the hole is short-sighted, he who falls twice is blind.

Мащэм зэ ихуэр нэфши, тIэу ихуэр гуншэщ: He who falls once in the hole is blind, he who falls twice has no vision.

МащIэм зытезыгъэгусэм, куэдри фIыщIэ ищIынкъым.

Мэзрэ мазэххэрэ уи щэху шумуIуатэ.

Мэкъу мащIи кыуымыхъ, мэкъу бэхъи умыхъу.

МыхъумыщIэу ирагъэджар ебгъэджэжыну гугъуш: 1. Like teaching an old dog new tricks; 2. Old (bad) habits die hard.

Мышафэ Iэрымыльхъэм гуашэр шумыгъэгугъ, гъусэ мыхъунум ущыгугъыу мыщэм уемыбэн (Mischafé 'erimilhem gwascher schumighegwh, ghwe mix'wnum wischigwghu mischem weimiben): (Don't promise the lady the bear skin that you don't have) 1. Catch the bear before you sell his skin; 2. Don't count your chickens before they (are) hatch(ed); 3. Never fry a fish till it's caught; 4. First catch your hare then cook him; 5. To cook a hare before catching him; 6. Don't eat the calf in the cow's belly; 7. Gut no fish till you get them (Scottish); 8. Don't eat the calf in the cow's belly; 9. To run before one's horse to market.

Мыщашхэ пIагъуу мыщэ лъэужь зумыхуэ (умыльхъуэ) (Mischasche plhaghwu mische lhewizch zumixwe (wimilhix'we)): Don't force an open door.

Мыщэ жей кыуымыгъэуш, лIы мышынэ умыгъэгубжь (Mische zheiya qiumighewish, l'i mishine wimighegwbzch): (Don't wake up a sleeping bear, don't annoy a fearless man) 1. Let sleeping dogs lie; 2. It is ill to waken sleeping dogs; 3. Don't trouble trouble until trouble troubles you.

Нэ зыдэщымыплъэрэ тхэкIумэ зыщымыдаIуэрэ, бэн зэвыр мыхъумэ, щыIэкъым: Eyes shall see, and ears shall hear.

НэгъуэщIым ишхамкIэ уэ укъэмыкъей: Do not cackle if someone else gets the food.

Нэггүэшцым и щытхьум уэ уримыкьей (Уримыкьей – уримыпагэ): Do not become conceited by compliments directed at somebody else.

Нэмыс здэщымылэм насыпи щылэкьым: 1. Where there is no decency, there is no fortune; 2. Decency and good luck go hand in hand.

Нэмыс пщлымэ уи щхьэщ зыхуэпщдыжыр: The decent things you do you do to maintain your own honour.

Нэмысыншэр насыпыншэщ: He who lacks decency is unfortunate indeed.

Нэпсейр насыпыншэщ: A greedy man is unfortunate indeed.

Нэрыльагьу щытхьур щыбагьырыубщ: He who sings your praises in your presence calumniates you behind your back.

Нэфлэгүфлэ и нэ дыщэ йуэнтла щлэлъщ: The eyes of the cheerful one are full of twisted gold.

Нэхьыжь телущлыкыплэщ (Телущлыкыплэ=place to trim, square): It is to the old that we go for trimming.

Нэхьыжьым жьэ ет, нэхьыщлэм гьуэгу ет: The old has the right of speech, the young has the right of way.

Нэхьыклитым яхэди я нэхьыфлыр кьыхэх: Of two bad things, choose the lesser evil.

Ныбэ йей щылэ мыхьумэ, шхын йей щылэкьым (Nibe 'ey schi'e mix'wme, shxin 'ey schi'eqim): There is no such thing as bad food, but there are bad paunches.

Ныбэм «уи адэ и жьаклэ кьыпыупщли кьильхьэ» желэ (Nibem 'Wiy ade yi zchach'e qiriwipsch'iy qiylhhe' zhei'e): (The paunch says: 'Cut off your father's beard and wear it.') If you make your paunch your master, it will lead you to impropriety. [Ныбэм уедагуэмэ, емькгу кьыуигьэхьынущ, жыхуиЛэщ]

Ныбэр фэ цынэ–лы цынэши зэлуокл (Куэд иплхьэ хьуну щхьэклэ, иумылхьэ, жыхуиЛэщ): 1. Do not gluttonize; 2. Do not be a glutton.

Ныбэрыдзэ нэхьрэ щхьэдэдзых (ГьэтГылыгыгэ щы, жыхуиЛэщ): Save for a rainy day.

Ныкьуэдыкьуэ нэхьрэ уэдыкьуа: It is better to be emaciated than to be disabled.

Нысэ мыхьунур жьантлажэ мэхьури, мафлэ мыхьунур ищхьэм щолыд.

Пагэм и блыпкь-блещхьэ кьутэгьуафлэщ.

Пашлэгьэлыгыгэ джэгу хэлькьым.

Пероклэ тхэ нэхьрэ, акьылклэ тхэ: It is the mind that writes, not the pen.

Псалъэ бзаджэ губзаджэщӀщ, гурыщхъуэ щӀыныр хуэмышугъэщ.

Псалъэ гъущӕкӕ хъэщӕ ирагъӕкӕжыркъым (Psalhe ghwsch'ech'e hesch'e yiraghech'izhirqim): Fine (kind, or soft) words butter no parsnips.

Псалъэ дахӕкӕ куэд пхузӕфӕкӕынущ (Psalhe daxech'e kwed p'xwzef'ech'inusch): Soft fire makes sweet malt.

Псалъэ шабӕ гушабӕщӀщ: Gentle words make the heart grow softer.

Псалъэ ӕфыр мӕгъушӕри, псалъэ дьджыр мӕщӕтӕ: Nice words dry up, bitter words get wet.

Псапӕ куэд хъуркъым: There is no such thing as too much charity.

Псӕр ящӕри напӕ къащӕху: They sell their souls to buy consciences.

Псы икӕыпӕм (икӕыгъуэм) унӕмысу, уи кӕр думыхъей (умыӕт) (Psi yich'ip'em (yich'ighwem) winemisu, wiy ch'er dumihey (wimi'et)): 1. Laugh before breakfast you'll cry before supper; 2. Between (the) cup and (the) lip a morsel may slip; 3. There's many a slip ('twixt cup and lip); 4. Never cackle till your egg is laid; 5. Never fry a fish till it's caught; 6. Look before you leap; 7. Don't halloo till you are out of the wood; 8. It's not safe wading in an unknown water.

Псылъӕншӕу Къурей ихъӕркъым (Псылъӕ=flask; Къурей—Кавказ лъапӕм щӕӕ губгъуӕшхуэ гуӕрым и цӕщ; 'Qwrey' is the name of a large and dry steppe at the foothills of the Caucasus Mountains): Do not enter the Qwrey Steppe without water-flasks.

Пфӕкӕуӕдам щхъӕкӕ умыгъ, къӕбгъуӕтам щхъӕкӕи умыгуфӕ: Do not cry over what you have lost, and do not be happy over what you find.

Пхуӕмыдӕ пӕшӕгъум мыгъуэ уохъулӕ: The unworthy companion leads you to misfortune.

Пхуӕмыфащӕ пӕшӕгъу пщӕымӕ, уи анӕ мыгъуэ ищӕынщ: If you make a companion out of an unworthy person, woe unto your mother!

Пхуӕмыфащӕ щауӕгъу умыщӕ: Be careful whom you choose as a best man.

Пхуӕмышхъын хъӕлӕ къыуымыщтӕ (P'xwemihin helhe qiumischte): Zeal without knowledge (is like a runaway horse).

Пцӕищӕ нӕхӕрӕ зы пӕж: One truth is better than a hundred lies.

Пщашӕр пагӕмӕ, ябгынӕж: If the young woman puts on airs, she will be avoided by all.

Пыл хуӕдиз зищӕыну зигъӕпщри тхъӕкӕмӕкӕыхъыр зӕгуӕдащ: The hare burst to smithereens pumping itself to elephant's size.

Пашӕрӕ пыщӕрӕ (P'asch'ere p'isch'are): (Making haste is like freezing) 1. More haste, less speed; 2. Fool's haste is no speed; 3.

Hasty climbers have sudden falls; 4. Too swift arrives as tardy as too slow; 5. Slow and steady wins the race; 6. Slow and sure.

Сэлам лей хьуркьым (Selam ley x'wrqim): It is always opportune to pronounce greetings.

Судым шыфэ псэу иплъхэмэ, вакъапхэ кьипхыжыркьым.

Сымылгагьюу си фIэш хьунукьым (Similhaghwu siy f'esch x'wnuqim): Seeing is believing.

ТIакьуэр закьуэ палъэш, закьуэр лIа пэлытэш (T'aqwer zaqwe palhesch(iy), zaqwer l'a (schimi'e) pelhitesch): (Two men are like one man, and a single man is like a dead man) 1. One man, no man; 2. The voice of one man is the voice of no one.

Уэш блэIам шIакIуэ кIэлыумыштэ(ж) (Weshx blech'am sch'ak'we ch'elhumischte(zh)): (After the storm, don't put on the felt cloak) 1. After death the doctor; 2. After dinner, mustard.

Удафэ и акьыл ирефыж: The unruly one drinks up his own mind.

Удын гуауэр мэгушри, псалъэ гуауэр гьушыжкьым: The grief caused by a blow dries up, but an offensive word grieves forever.

Уджалэ нэхьрэ ульэпэрапэмэ нэхьыфIш (Wijale nex're wilheperapeme nex'if'sch): A stumble may prevent a fall.

Уемыгупсысу Iуэху бублэнш—ушыуэнш: Look before you leap.

Ужъмэ, жьы хуэдэ шыти, ушIэмэ, шIэ хуэдэ шыт: If you are old, behave like an elder; if you are young, behave like the young.

УзэпэгэIыр кьопэгэIыж: Do not put on airs.

Узэралъагьюу уафIошI, узэрафIэшIу уалъытэ: As they see you they make their minds about you, and they accord you consideration accordingly.

УзрихэлIэ шхыныфIш (Wizriyhel'er shxinif'sch): 1. What you come across (first) is good food; 2. Hunger is the best spice.

Узэрымыса бысым умыуб (Wizerimisa bisim wimiwib): Do not condemn a host to whose guest-house you have never been.

Узэрымытым зумыгэфIыкI.

Узэфэну псым ухэмыубжьытхэ: (Don't spit in the water from which you need to drink) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Узэфэну псым хэ хыумыукI (Wizefenu psim he xiwimiwich'e): (Don't kill the dog in the water from which you need to drink) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Узэчэнджэщын умыгъуэтым, уи пылэр гъэтлылы ечэнджэщ (Wizechenjeschin wimighwetim, wiy pi'er ghet'ilhiy yechenjesch): If you can't find somebody to talk things over with, take off your hat and consult it.

Узэчэнджэщын умыгъуэтмэ, уи пылэ гъэтлыси ечэнджэщыж: If you can't find somebody to talk things over with, take off your hat and consult it.

Узэщэ нэхэрэ узэтэ (Wizesche nex're wizete): It is better to donate something than sell it very cheap

Узигъусэм и фэ кыуаплъ.

Узыгъэтлыс уиубыжыркъым: He who offers you a seat shall not calumniate you.

Узыдэмыкгуэжын ущыщымыуэ (А зэм узэралгъэуам хуэдэу ущыту уафлэщынущ, жыхуиIэщ).

Узыдэмыхъэ къуэладжэ лы дэщ: The grass is always greener on the other side of the fence.

Узытекгуэм пэкIум уахегъэн (Фащэм, щыгъыным щысхъын хуейщ, иужькIи цыхум уарихыхъэн щхъэкIэ, жыхуиIэщ).

УзытелIэ нэхэрэ кыптелIэ: Who falls for you is better than whom you fall for.

Узыхэдэн щымыIэмэ, щылэр кыхэх: If you cannot have the best, make the best of what you have.

Узыхэтым захэггэгуащэ (Wizixetim zaxegheghwasche): Do in Rome as the Romans do.

Узыхэтым уаймыкIумэ, уи унэ умыкIуэж.

Узыхэфыжыну псым ухэмыубжытхэ: (Don't spit in the water from which you need to drink) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Узыщымыгугъын ущыгугъмэ, пхъашэ гъуэгу урижэнщ (Гугъу уехъынщ, жыхуиIэщ): If you pin your hopes where you shouldn't, you shall run through a path of woe.

Узыщымысхъри уимылэххэри зэхуэдэщ: 1. Nothing saved, nothing gained; 2. Waste not, want not.

Уи адэ-анэ яхуэпщI нэмысыр уи бынми кыпхуащIыжынщ: Respect your parents and your children shall respect you.

Уи анэ зыуб уи щхъэ дэгъэсыс (Пэж жызыIэм дыжыIэ, жыхуиIэщ).

Уи анэ къобэнми зромыгъэуд.

Уи гуащIэ еплъи уи лъэ гъэбакъуэ: (First consider your capability, then take your step) Cut your coat according to the cloth.

Уи гуащIэ еплъи уи лъэ укъуэдий: (First consider your capability, then stretch your legs) Cut your coat according to the cloth.

Уи гур зыхуеIэм уи Iэр льоIэс.

Уи гьунэгьур бзаджэмэ, щIы хущынэ.

Уи ин жиIэнш, уи цIыкIу иIуэтэжынш: Your elders shall say it, and your young shall retell it.

Уи кьамэ тIэу кьыумых, уи псалъэ тIэу жумыIэ: (Don't draw your dagger twice and don't say you words two times) Be decisive.

Уи мыгьусэ уи лъатэпс иумыгьапхэ.

Уи мыщауэгьу гьусэ умыщI: Do not make a companion out of someone who is not your best man.

Уи напщIэ темыль тумыльхьэ: Do not put on airs.

Уи нэ гьаплъи уи лъэ гьэув: Let your eyes see, and let your legs stand.

Уи нэ кьеIэм и псэ еIэж (Wiy ne qei'em yi pse ye'ezh): Measure for measure.

Уи псалъэ гьэIэси, уи нэмыс гьэбыдэ: Tame your words, and enhance your decency.

Уи пхьэнкIийр уи бжэкуагь кьуэгьэлыж (Wiy px'ench'iyр wiy bzheqwagh qweghelhizh): Wash your dirty linen at home.

Уи тепIэн еплъи, уи лъэ укьуэдий: (Stretch your legs according to the cover) Cut your coat according to the cloth.

Уи фIым иумытыр мафIэм уфIес.

Уи шхын нэхьрэ уи нэщхь.

Уи шым ижынур пщIэжын хуейш: You must know where your horse will run.

Уи щхьэ и пIалъэ зэгьэщIэж (Wiy schhe yi p'alhe zeghesch'ezh): Those who live in glass houses should not throw stones.

Уи щхьэм пщIэ хуумыщIыжмэ, зыми кьыпхуищIынкьым (Wiy schhem psch'e хwumisch'izhme, zimiy qipxwiysch'inqim): 1. If you don't respect yourself, nobody will respect you; 2. Respect yourself, or no one else will respect you.

Уи щхьэ(р) мызу боз иумышэкI (йомышэкI): (Don't wind a coarse calico round your head) Don't run after vain pursuits.

Уи щхьэ хуэпщIыжыр уи нэмысц.

Уи щхьэ хьумэ, си хьыджэбз.

Уи Iыхьэ зыIэрыгьыхьи, итIанэ зыгьэгусэ: First get your share, then sulk (see associated saying 'Зызыгьэгусэ Iыхьэншэщ').

Уи Iуэху зыхэмыльым уи бэлагь хомыIу (хыумыIу) (Wiy 'wexw zixemilhim wiy belagh xomi'w [xiwimi'w]): (Do not poke your [flat wooden cooking] trowel into other people's affairs) 1. Mind your own business!; 2. Go about your business!; 3. The cobbler must stick to his last; 4. Don't poke your nose into other people's affairs.

Укыызэрашэ уи шыбэщ, узэралъагъу уи гъуэгущ (Япэ зэрызыбгъэлъагъуэщ, жыхуиГэщ).

Укыыщальхум псори гуфлаш, ущылэжкГэ зыхуэбгъагъыжыфмэ.

УмыгъэТыль къэпщтэжыркъым: Fast (safe, sure) bind, fast (safe, sure) find.

УмышГэм ущГэупщГэныр емыкГукъым: It's not a shame to ask (when you don't know).

Унэм зыщыгъаси хасэм яыхьэ: First get proper upbringing and education at home and then start joining gatherings.

УплащГэмэ, уогувэ: (If you make haste you'll be late) 1. More haste, less speed; 2. Fool's haste is no speed; 3. Hasty climbers have sudden falls; 4. Too swift arrives as tardy as too slow; 5. Slow and steady wins the race; 6. Slow and sure.

УплащГэрэ упГыщГарэ: (Making haste is like freezing) 1. More haste, less speed; 2. Fool's haste is no speed; 3. Hasty climbers have sudden falls; 4. Too swift arrives as tardy as too slow; 5. Slow and steady wins the race; 6. Slow and sure.

УпщГэ щГэщхъуркъым, щГэщхъу щГэнэркъым.

УпщГэ ГупщГэ хэлькъым.

Ухеймэ улъэщщ (Wixeyme wilheschsch): (If you are innocent, you are strong) A clear conscience laughs at false accusations.

Учэнджашэм ущыуэркъым (Wichenjaschem wischiwerqim): (If you take counsel, you won't err) Good counsel does no harm.

Ущакъуэ нэхрэ утакъуэ (ИмыгасэГэ пуду пщэ нэхрэ, птымэ нэхьыфГщ, жыхуиГэщ): It is better to donate something than sell it very cheap.

УщыкГмэ икГэ ухъунщ (see also *ЩыкГыр икГэ мэхъу*): The conceited person becomes the worst.

Ущымытхъуцэ – пхуэубыжынкъым.

Фадэм текГуа щыГэкъым: No one has ever prevailed upon drink.

ФГэхъус лей хъуркъым (F'ex'ws ley x'wrqim): It is always opportune to pronounce greetings.

ФГей зезыхъэр фГей мэхъу (F'ey zeiziher f'ey mex'w): He who scrubs every pig he sees will not long be clean himself.

ФГы зыщГэ упщГэжрэ?: If someone does you a good turn, do you ask him why?

ФГы къыпхуэзыщГэ фГы хуэщГэж: Repay kindness with kindness.

ФГыр умыщГыхумэ, нэхь лъапГэр къыхэх: If you can't choose according to quality, pick the more expensive.

Хабзэ лъэдукъыми, Iумахуэ Iуэхутхъэбзэкъым: Etiquette is not begging, and gentle talking is not servility.

Хабзэм къемызэгъыр и бийщ: He who cannot get accustomed to the etiquette, fights it.

ХабзэмыщIэ емыкIухьщ: He/She who is ignorant of customs and traditions perpetrates improprieties.

ХабзэмыщIэ щIыкIейщ: He/She who is ignorant of etiquette finds it difficult to do things properly.

Хабзэр убзэ зыфIэщIым хуэпщIэнум и ныкъуэр къегъанэ: Leave off half of what you would do for someone who thinks that etiquette is servile attention.

Хабзэр убзэнкъым, къалэныр Iульхъэнкъым: Etiquette is not servile attention, and duty is not bribery.

Хэдэ мэдакъуэри хэпхуэ IыхъэфIэщ.

Хэдэ мэдакъуэри хэплъэ мэплъакъуэ.

Хэдэ мэдэхуэ.

Хэплыхъ Iыхъэншэщ: 1. Scornful dogs will eat dirty puddings; 2. To mistake shadow for the substance.

Хуэму укIуэмэ, нэхъыбэ пкIунщ (Xwemu wik'weme, nex'ibe pk'wensch): Make haste slowly.

Хужыгъэ матэр гъэкIуэди, хужыгъэ гуэн зыIэрыгъэхъэ (Xwzchghe mater ghek'wediy, xwzchghe gwen zi'erighehe): (Lose the husked millet basket, but not before getting the husked millet granary) 1. Throw out a minnow to catch a whale; 2. Sometimes the best gain is to lose.

Хъэдыгъуанэгъуэм къуацэкIэ ухэмыуэ (Hedzighwaneghwem qwatsech'e wixemiwe): Let sleeping dogs lie.

Хъэдэр куэдрэ зепхэмэ, мэ шоу, Iуэхур куэдрэ зепхэмэ, мэIахъэ: If you keep a corpse for long, it will smell; if you drag a business too long, matters will become complicated.

Хъэджафэ банэркъым, лъхукъуэщо хъуанэркъым (Хъэджафэ=borzoi, Siberian wolf-hound; лъхукъуэщо= serf; slave; хъуэнэн=to use foul language; to curse).

Хъэрэмым хъэрэм къешэ: Evil begets evil.

ХъэфI дэплъейр хъэфI мэхъури, шыфI дэплъейр шыфI мэхуэ: He who looks up to a good dog becomes a good dog, and he who looks up to a good horse becomes a good horse.

Хъэ хей умыукI, фыз хей иумыгъэкIыж: Don't kill an innocent dog, and don't divorce a blameless woman.

Хъэху хъэху тыж умыщI: What is hired is not for hire.

Хьэху яхь шыIэщи, хьэху хьыж шыIэкьым: It is easier to hire out something than to give it back.

Хьэхурэ шыхурэ зIахыу хабзэжьщ: Hiring and borrowing are ancient customs.

ХьэщIапIэ кIуэуэ кьинэжам хуэдэу (Hesch'ap'e k'wewe qiynezham xwedew): The best fish smell when they are three days old.

ХьэщIапIэрынэр емыкIуш (Hesch'ap'eriner yemik'wsch): 1. It is in bad taste to overstay one's welcome; 2. The best fish smell when they are three days old.

ХьэщIэ гьунэгьу нэхрэ хьэщIэ жыжэ нэхь льяпIэщ (Hesch'e ghwneghw nex're hesch'e zhizche nex' lhap'esch'): A guest from far away is dearer than a guest from nearby.

ХьэщIэ кьашэ шыIэщи, хьэщIэ ишыж шыIэкьым (Hesch'e qashe schi'eschiy, hesch'e yishizh schi'eqim): Guests come easily, but do not as easily go.

ХьэщIэ лей шыIэкьым (Hesch'e ley schi'eqim): 1. A guest is never in excess (unwanted); 2. No guest should be regarded as a burden; 3. All guests are welcome.

ХьэщIэ мыхьу жьантIакIуэщ (Hesch'e mix'w zchant'ak'wesch): The unworthy guest heads for the place of honour (away from door, near hearth).

ХьэщIэмыхьу жьантIакIуэщ (Hesch'emix'w zchant'ak'wesch): The unworthy guest heads for the place of honour (away from door, near hearth).

ХьэщIэр шхэм—бжэм йопль (Hesch'er shxem—bzhem yoplh): After eating the guest looks at the door.

ХьэщIэр шхэмэ, бжэм йопль (Hesch'er shxeme, bzhem yoplh): After eating the guest looks at the door.

ХьэщIэ щIалэ шыIэкьым (Hesch'e sch'ale schi'eqim): 1. There is no such thing as a young guest; 2. A guest is a guest. [All guests must be respected, no matter how young]

ХьуэхьукIэ узэхыхьэу, хьуэнкIэ узэхэмыкIыж: To start with a toast and end up with a curse.

ЦIу псори дыщэкьым (Ts'u psoriy discheqim): All is not gold that glitters.

ЦIыхум и цIэр езым зыфIещыж (ЦIыхум и дуней тетькIэм хуэдафэ кьраплъ, жыхуиIэщ): Man makes his own name.

ЦIыхуфI и тхьэкIумэ дэгущ: (The ear of the good person is deaf) Hear no evil.

ЦIыхуфI и Iэнэ хьэзырщ: (The table of a good person is always ready) Keep your table always ready (for guests).

Чэнджашэ шыуэркыым: 1. He who takes counsel errs not; 2. Good counsel does no harm.

Шэрэ лырэ зэхакэркыым: They don't pour milk and blood into one another.

Шэхур хуабэу яхуз, фызыр шлалэу ягьасэ: Wax is compressed while hot, a woman is educated when she is young.

Шу хьэщлэр ягьэшэсыж, лъэс хьэщлэр пшлантиэм дашыж (Shu hesch'er yagheshesizh, lhes hesch'er psch'ant'em dashizh): They see to it that a guest on horseback mounts his horse on leaving, and they accompany the unmounted guest across the yard.

Шхын нэхрэ шхальэ (Шхальэ=feeding-trough; manger): Mind the feeding-trough before food.

Шыгьуплэстэм уемыльэпауэ (Шыгьуплэстэ=bread-and-salt): Do not scoff at meager food.

Шыдыр удафэмэ, тало мэхьу (Удэфэн=to misbehave; to conduct oneself in an unruly manner; тало=cholera): If the jack-ass misbehaves, it is struck with cholera.

Шым еуи дыхьэ, ельэдэкьауи кьыдэжыж: Whip the horse and approach, spur the horse and leave.

Шыр птымэ, шхуэри дэщыгыу: If you give the horse, include the bridle.

Шыуаным ильыр зымышхьжынуур гуэным ильым тогужьейкI: He who will not eat up what's in the cauldron shall worry about what's in the granary.

Шыфым кьамышы хуейкыым (Shif'im qamishi xweyqim): (A good horse is in no need of a whip) A good horse should be seldom spurred.

Шыцуэс кьесу узэрысым уимыкI (Шыцуэс=light snow): Stay put where you are, if light snow is falling.

Щаклуэ клуэгьуэм хьэв япыркыым, гузэвэгьуэм кьан кьахьыркыым: They don't raise the puppy when it's time to go out for the hunt, and they don't bring in a ward in time of trouble. [According to a peculiar custom, the *ataliqate*, children of princes and nobles were entrusted at an early age to vassals to be raised and trained in a military fashion. This institution played a major role in strengthening relationships between the princes and their nobles and among nobles themselves. The separation also served to lessen emotional attachment between parents and their children. This Spartan upbringing was necessary, as death in battle was only

a heartbeat away. In ancient times, this institution was more strictly adhered to and it was not confined to any particular caste. Later it came to be associated only with the upper classes. When it was time to entrust the charge, which was between the ages 6-10, a boy was mounted on a horse, a girl in a carriage, and taken to the foster-home, together with ample supplies of fabrics and produce. The foster-father, *ataliq* (атэлыкъ), was expected to teach his ward, *qan* (къан) or *p'ur* (пур), many social and martial skills.]

Щауэр зыгъэщауэр гуащэщи, гуащэр зэрыгуащэр и щэнщ (Щэн=manners; disposition, character).

Щауэ укытэх хьыджэбзхэкыжщ (Schawe wich'itex x'ijebzxech'izhsch): Faint heart never won fair lady.

ЩхьэкIуэ зышх щхьэшхыгъуэ йохуэ (ЩхьэкIуэ=offence, injury, wrong; resentment, grudge).

Щхьэр къэхь, жаIэмэ, пыIэр къахь.

Щхьэр псэумэ, пыIэ щыщIэркъым: If the head is alive, it will not lack a cap.

Щыгъынибгъу нэхрэ теубгъуэн (Щыгъын куэд уиIэ нэхрэ тепIэнщIэлъын, жыхуиIэш): To have your bedding is better than nine complements of clothes.

ЩыжаIэм щыпаупщIыркъым: It is rude to interrpt while someone is talking.

Щыкыр икIэ мэхьу (see also *УщыкIмэ икIэ ухьуни*): The conceited person becomes the worst.

Щымыуэ и щыуагъэ яшхыркъым: To err is human.

ЩытхьукIей нэхрэ убькIафIэ: A good calumny is better than a bad compliment.

ЩыщIэ нэхрэ машIэшх (Schisch'e nex're masch'eshx): A little is better than nothing.

ЩакиIуэ нэхрэ уэшх нэхь благъэш: 1. Rain is nearer than the great coat; 2. Always be prepared.

Щалэгъуэр щхьэгъэрытщ (УщIалэху уIуэхутхьэбзащIэш, жыхуиIэш): While you are young, you are a servant. [One or two young men *schhegherit* (щхьэгъэрыт) were assigned to wait on the table at a Circassian feast, being usually the youngest of the attendants. Young though they might have been, they were supposed to be fully conversant with table etiquette, and they got their cues from (the subtle gestures of) the *themade* (тхьэмадэ). They were also expected to divine the wishes and requirements of the guests with minimal conversation. It was the custom to present them with goblets and to pronounce a toast in their honour]

Щэ ягьэлуш щхьэкэ, жьы яушиижрэ?: Do not teach an old dog new tricks.

Щэм дежьи жьым дэшхэ (Sch'em deizchiy zchim deshxe): Travel with the young and eat with the elders.

Щэныгэ зимыэр нэфым хуэдэщ: He who lacks knowledge is like a blind man.

ЯмыгьэпсэльэлI яукIыркьым.

Япэ джэлам ушIэмынакIэ: Do not poke fun at him who falls first.

Япэ лIар япэ ирах: First to die, first to be removed.

Япэ лIэм джэбыныр ейш: The shroud belongs to him who dies first.

Iэщми псэ Iутш (ГушIэгьу хуэщI, жыхуиIэщ): Even cattle have souls (treat them kindly).

Iей пшIауэ фIы ушымыгугь ('Ey [e bzaje, e e] psch'awe f'i wischimigwgh): 1. Reap as you have sown; 2. As you sow you shall mow; 3. As the man sows, so he shall reap; 4. As you make your bed, so you must lie on it; 5. To lie (sleep) in (on) the bed one has made; 6. To make one's bed, and have to lie in (on) it; 7. A bad beginning makes a bad ending; 8. As the call, so the echo; 9. Every bullet has its billet; 10. Curses like chickens come home to roost.

Iуэхухутэ ялIыркьым, лIыкIуэ яукIыркьым: 1. He who reveals a matter is not slain, and a messenger is not killed; 2. Don't kill the messenger (if you don't like the message).

Iуэхутхьэбзэри щIыхуэщ: Even a service is a debt.

Outlook on Life

(Цыхум и дуней еплыкIэр
кбэзыгъэлыагъуэ псалъэжьхэр)

Абрэмывэ пэт зы пIэм ильккым (Абрэмывэ= In the Nart Epos, a stone of immense size and great weight): Even the big stone does not stay in the same place forever.

Адакър мылуэкли нэху щын кбанэрккым.

Адэ мыльку бынгъэклиэдщ (И адэм и мылькум щыгугъыу мылажьбурэ хуэмыху мэху, жыхуиIэщ. *If you depend on your father's fortune, you become lazy and you will lose it eventually*): The fortune of the father is wasted by his children.

Ажал зимыIэ щыIэккым: 1. No fence against the flail; 2. Every door may be shut, but death's door.

Ажалыр бжэм (бжэщхэIум) нэхрэ нэхь благъэщ: 1. Death is nearer than the door; 2. Death knocks at the door.

Акылы былымщ: Good sense is a great asset.

Акылыр жьыгъэ-щIагъэккым: Good sense is not tied to age.

Акылыр нэмыщ, былымыр насыщ: The brain is the ethos, cattle one's riches.

Анэм и гъуапэр пхум и джанэщ.

Анэм и хабзэр пхум и бзыпхэщ: The etiquette of the mother is the exemplar of the daughter.

Апхуэдэуи мэху, нэхыфIи мэхуж.

Аргъуейм и лым хуэдэщ и лэпсри (Arghweym yi lim xwedesch yi lepsriy) (As the gnat's broth so is the flesh) 1. A bird may be known by its song; 2. A tree is known by its fruit.

Афищэ зытар хэ матищкIэ ящэжащ.

Аслэныр жьы хумэ хэIуцыдзыр щодыхэщх: When the lion gets old he is laughed at by the jackal.

Ахьшэр пшахуэщи, гъащIэр пцIащхуэщ (Ахьшэр пIэщIолъэль, пцIащхуэр пIэщIолъэт, жыхуиIэщ): Money scatters like sand and life flies away like a swallow.

Бэрэжьей мэщхэлъэри, щхэж и лэпккъ хуокIуэж: (The elder [plant] is in bud, and everybody returns to his own kind) Like father like son.

Бэр зэкъуэтмэ—текIуэныгъэщ (епль аргуэру лэпккыр зэкъуэтмэ лъэщIу, икли узэкъуэтмэ улъэщIу): There is strength in union.

Бэр зэнэцI нэхэрэ бэр зэхуэху: Better to congratulate people on their successes than to envy them.

Бгьэпльыщэмэ, мывэри зэгуоуд: If you heat it a lot, even the stone would collapse to pieces.

Бжэн щынэ кьильхуркьым (Bzhen schine qiylhxwrqim): (A goat does not give birth to a lamb) Like begets like.

Бзаджэ уи пашэмэ, бзаджэ ухуешэ: An evil master leads you to the Devil.

Бзум и лым хуэдэщ и лэпсри: (As the sparrow's broth so is the flesh)
1. A bird may be known by its song; 2. A tree is known by its fruit.

Бзум ил и лэпсц: (As the sparrow's broth so is the flesh) 1. A bird may be known by its song; 2. A tree is known by its fruit.

БлэбгьэкIым, улъэщIыхьэжыркьым: Whom you let past you, you won't be able to catch up with again.

Блэр бэгмэ, и гьуэм ихуэжыркьым: (If the snake puffs itself, it won't fit in its hole) Modesty adorns.

Былымыр уэсэпсц, цIыхупсэр маеш (Былым=cattle; riches; уэсэпс=dew; мае=nourishing, nutritious).

Вындым и шыр ишхыжынымэ, сабэм хекухь: If the raven needs to eat its young, it drags them through dust.

Выри лъэщ дьдэщ—кьаубьдри щIашцIэ: The bull is also very strong—but they catch and yoke him.

Губгьуэ пщIашцэрэ унэ пщIашцэрэ зэтохуэ (Губгьуэ=field; steppe; пщIашцэ=leaf).

Гугьэм бгыр екьутэ: Hope breaks mountains.

Гугьухь зымыльэгьуам тыншыгьуэ ищIэркьым: He who has not endured hardship knows not what comfort is.

Гугьухьыр шэчыгьуафIэщ (УмышэчынкIэ Iэмал щимыIэкIэ, уигу уогьэбыдэри уошэч, жыхуиIэщ): If there is no escaping a hardship, bear it with a willing heart.

Гудзэр теувэгьуэ-теувэгьуэщ (Гудзэ=spoke of wheel).

Гур зыщыплъэм, нэр мэплъакьуэ.

Гур зыхуеIэм Iэр лъоIэс.

Гур мыгьмэ, нэр гьыркьым: If the heart doesn't cry, the eyes won't cry.

Гурэ гурэ лъагьуэ зэхуаIэщ.

Гурыщхьуэ нэрыщхьуэ ухуешэ.

Гурыщхьуэ щIыныр икIагьэщ: Suspiciousness is a bad disposition.

ГуфIэгьуэрэ гузэвэгьуэрэ зэпылщ: (Happiness and misfortune lie side by side) 1. Every cloud has a silver lining; 2. Nothing so bad,

as not to be good for something; 3. It's an ill wind that blows nobody good; 4. Life after death; 5. A blessing in disguise; 6. After rain comes fair weather.

ГуфIэггүэри гүIэггүэри зэпыщIащ (ГуфIэггүэрэ гүIэггүэрэ зэпыльщ): (Happiness and misfortune are connected [lie side by side]) 1. Every cloud has a silver lining; 2. Nothing so bad, as not to be good for something; 3. It's an ill wind that blows nobody good; 4. Life after death; 5. A blessing in disguise; 6. After rain comes fair weather.

Гүхэхүүэ щIэш, гүхэщI жьыщ: Joy is young, misfortune is old.

Гүшэ зыхуащIым бэни хуащIыж: (They make both a cradle and a coffin to the new-born) Every door may be shut, but death's door.

ГьящIэ зиIэм уахьтыи иIэш: Every door may be shut, but death's door.

ГьящIэр кIэщIш: Life is but a span.

Гьяумэ цыкIу нэхьрэ гьяумэшхуэ: Better an old scoundrel than a young villain.

Гьяуэгу благьэ (гьяуэгу) жыжьэ нэхьрэ, гьяуэгу жыжьэ (гьяуэгу) благьэ: (Better a short long way than a long short way) The furthest way about is the nearest way home.

Гьяуэгу техьэ гьяуэгу тенэркьым: If you start on your way, you will get to your destination; the first step is always the hardest.

Гьяуэгум и кIыхьягьым хуэдици и бгьяуагьуш: It is as broad as it is long.

ГьяушI куэбжэ зиIэ гьяушI мастэ щошIэ (ГьяушI=iron; куэбжэ=gate; мастэ=needle; щыщIэн=to lack [smth.]): The shoemaker's wife is the worst shod.

Гьяушыпэ пэтрэ мэхьуапсэ: He even envies an iron nose.

Дахагьэм дагьуищэ егьэпщкIу: (Beauty hides a hundred blemishes) 1. Fair without, false (or foul) within; 2. Never judge from appearances; 3. Appearances are deceptive; 4. The Apple of Sodom.

Дахэу ябз дахэу ядыжыркьым (Дахагьэ псор зым бгьэдэлькьым, жыхуиIэш): All beauty is not the lot of any one person.

Делэм и псалэм Iуэху тращIыхьыркьым: The words of a fool are scattered by the wind.

«Дунейм сыт нэхь IэфI, сыт нэхь дахэ, сыт нэхь жэр? – щыжаIэм:

– Псэ нэхь IэфIш, гьатхэ нэхь дахэщ, гу нэхь жэрш», – жаIащ: When they said, 'What are the sweetest, most beautiful, and

fleetest things in the world?', it was said: 'The soul is the sweetest, spring is the most beautiful, and the heart is the fleetest.'

Дунейр гьуэрыгьуэ шэнтц: 1. Life allots fortune in turns; 2. Life is like a wheel of fortune.

Дунейр чэзуш: Every dog must have his day.

Дунейр шэрхьши мэкIэрахьуэ: Life is like a wheel of fortune.

Дыдж емыIубам фом и IэфIагьэр ищIэркьым: 1. (He) Who has never tasted bitter knows not what is sweet; 2. He knows best what good is that has endured evil.

Дыдж уемыIубауэ IэфIыр зэхэпщIэркьым (Dij weimi'wbawe 'ef'ir zexepsch'erqim): 1. (He) Who has never tasted bitter knows not what is sweet; 2. He knows best what good is that has endured evil.

Джэд нэхьрэ джэдыкIэ нэхь Iушц: The egg is wiser than the hen.

Джэд шыкьун и пщIыхьшц: A hen dreams of its feed.

Джэду здэщымыIэм дзыгьуэ шоятэ (щоджэгу): When the cat's away, the mice will play.

Джэду и шырыр ишхьжын хьумэ, «дзыгьуэм ешхьшц» жеIэ: (When a cat wants to eat her kitten, she says: 'It looks like a mouse.') If you want a pretence to whip a dog, say that he ate the frying-pan.

Джэдым зэрыфIагьэжыну сэр кьеульэпхьэшц: The hen rakes away the knife with which it will be slaughtered.

Дзэр куэдрэ узмэ—Iуач: If your tooth aches so much, pull it.

Дзы зиIэ и нэIэ тетц (Dzi ziy'e yi ne'e teitsch): (He who has a defect worries about it all the time) He that has a great nose thinks everybody is speaking of it (Scottish).

Е мыхьу фIы хьужыркьым: Things have to become worse before the can become better.

Ебгьэлеймэ—кьреху: If he goes too far, get rid of him.

ЕмыкIур екIу мэхьури екIур емыкIу мэхьу: What is improper might become proper, and what is proper might become improper.

Емынэрэ пэт зэрыхьэм зыгуэр кьренэ: Even black death spares a few souls.

Ер вы бжьакьуэм кьокI: 1. Evil can be born of trifles; 2. Great disputes flare up from mere trifles.

ЖаIэр кьос, ясэр кьокI: What they say comes to pass, what they plant grows to fruition.

Жеймрэ гугэмрэ адэ шІэиныфІ: 1. Sleep and hope are the good legacies of the father; 2. The wish is the father to the thought; 3. If it were not for hope, the heart would break.

Жыг зытеуэри мэгурым, пщІащэ зытеуэри мэгурым: He complains all the time.

Жыгыжбыр иту, жыгыщІэр йобэт.

Жылэ(р) зыгъашхэ(р) шхын шхьэклэ малІэ (Zhile(r) zighashxe(r) shxin schhech'e mal'e): 1. The cobbler's wife is the worst shod; 2. Wilful waste makes woeful want; 3. Waste not, want not. [Зи гугъу ищІыр пщІафІэрщ; i.e. the cook]

Жылэ лажьэ лажьэ хьуркьым: Work for the community never becomes a liability.

Жьэр шхьэм и лыкІуэщ: The mouth is the messenger of the mind.

Жьы кьемыпщэу кьурэ сыскьым: The dry grass won't move without the wind.

Жьым кьихьыр псым ехьыж (ехьэж) (Zchim qiyhir psim yehizh) (Гугъу удемыхьу кьэбгъуэтар кІуэдыжыгъуафІэщ, жыхуиІэщ): Easy come, easy go.

Жьым шьтхьуй шІэр кьаштэ (Zchim schitx'wiy sch'er qaschte): (Praise the old and take the new) 1. Cast not out the foul water till you bring in the clean; 2. Don't throw out your dirty water before you get in fresh.

ЖьыфІ здэщымыІэм шІэфІи шьІэжкьым: No good old men, no good young men.

Зэбий нэхьрэ зэбэу.

Зэгуэс нэхьрэ зэгуэт.

Зэдэгъуэт нэхьрэ зэблэгъуэтыкІ (Зы махуэм псори уиІэ нэхьрэ, мащІэми, махуэ кьэс зыгуэр бгъуэтмэ, нэхьыфІщ, жыхуиІэщ): Rather than have all for one day, it is better to have little every day.

ЗэдеІэмэ бгыри ягъэкуэш (Ягъэкуэш—ягъэІэпхьуэ, *move*): There is strength in union.

Зэзри зи хушхьуэ шьІэщ: Even bile may sometimes cure.

Зэманым декІур лыфІщ: He who goes with the times is a good man.

Зэхьээхуэ мэунэри зэижитІ мэунэхьу: Those who compete shall thrive, and those who envy one another shall be ruined.

Зи игъуэр дахэщ: Everything is good in its season.

Зи кьуэш мащэ хуэзытІыр йохуэж (*енль аргуэру* Мащэ зытІ йохуэж): (He who digs a hole falls in it) 1. Curses like chickens come home to roost; 2. A dose of one's own medicine; 3. He that mischief hatches, mischief catches.

Зы акбыл нэхэрэ акбылитI: 1. Two heads are better than one; 2. Four eyes see more than two.

Зы акбыл нэхэрэ акбылицэ: (Hundred brains are better than one) 1. Two heads are better than one; 2. Four eyes see more than two.

Зыгуэр шыжаIэм зыгуэр шыщыIэш.

Зы гьэм кьэки удзыр зы вым ихьуркьым, кьэхьуну-кьэщIэнур зы лым ищIэркьым: No one bull can graze all the grass grown in one year, and no man can predict the future.

Зы кьэлэрри кьэлэришэри зэхуэдэш (зыш): 1. As well be hanged for a sheep as for a lamb; 2. Over shoes, over boots.

Зы мафIэ хьуаскIэм жылэ псор кьресэки (ХьуаскIэ=spark): One spark sets the whole village ablaze.

Зы мэлыфэ тIэу трахьуркьым: A sheep is only skinned once.

Зы хьэ зэбэным хьищэ йобэн: One barking dog sets all the street a-barking.

Зым и гурашэр шэм я гурашэш (Гурашэ=secret dream; intention): The aspiration of one is the aspiration of a hundred.

Зым и хушхьуэ зым и щхьухьыц (Хушхьуэ=medicine; щхьухь=poison): One man's meat is another man's poison.

Зым и хьэдагьэш, зым и нысашэш (Хьэдагьэ=ceremony of mourning over the deceased; нысашэ=wedding): One man's meat is another man's poison.

Зым тIур и дзэш: Two are an army compared to one.

Зым хуэмыфI хьэдрыхэ ягьэклиэркьым (Хьэдрыхэ=the life after) (Zim xwemif hedrixе yaghek'werqim): 1. Even a fool tells the truth every now and then; 2. A fool may sometimes speak to the purpose; 3. A fool's bolt may sometimes hit the mark; 4. Nothing so bad, as not to be good for something; 5. It's an ill wind that blows nobody good.

Зыр лIа щхьэки, зым зилэжрэ?: Does one kill himself for the death of another?

Зыхьри мэгугьэ, яхьри мэгугьэ.

ИкIута из хьужьуркьым: Don't cry over spilled milk.

Ильэс пIыщIыр – дыгьужь пIыщIщ,

ильэс хьыщIыр – хьисэп хьыщIщ,

ильэс пщIейр – пэщашэ пщIейщ,

ильэсишэр – джэдыкIищэш.

Кэрдэщыщхьэ мэщхьэлэри, щхьэж и льэпкь йоуэж (Кэрдэш, чэрдэш: Lavatera punctata (spotted-stalked tree-mallow); *енль аргуэру* бэрэжьей мэщхьэлэри, щхьэж и льэпкь хуокIуэж):

(The Lavatera punctata is in bud, and everybody returns to his own kind) Like father like son.

Куэд зыгъащІэм куэд елъагъу: The devil knows many things because he is old.

Куэд зыгъащІэ нэхърэ куэд зылъагъу: Better to experience many things than live long.

Куэдрэ псэу куэд елъагъу: The devil knows many things because he is old.

Куэдрэ шэм ухэплэмэ, лыы холъагъуэ: If you stare long into the milk, you shall see blood in it.

КІапсэшхуэм ихъар арэфыпсым къехъыж (КІапсэ=rope; арэфыпс=rope made of raw hide).

КІэ зимыІэ щыІэкъым (Ch'e ziyimi'e schi'eqim): (Nothing without an end) 1. The morning sun never lasts a day; 2. All's well that ends well.

КІыгуугу и цІэ иреІуэж: The cuckoo keeps repeating its name, giving itself away, exposing itself.

Къанзэгу (Къандзэгу) пэтрэ гу егъэфэрэнкІ (Къанзэгурэ пэт гу егъэфэрэнкІ): (Even an ant-hill could overturn a carriage) One cloud is enough to eclipse all the sun.

КъашыргытІ зэррошхри бзу и шхын къыдокІ: (Even when two hawks eat one another, a meal is spared for a sparrow) Every cloud has a silver lining.

Къэбублэр хабзэщ: What you initiate becomes the custom.

КъэкІуэгъуафІэ кІуэжыгъуафІэщ (Qek'weghwaf'e k'wezhighwaf'esch): Easy come, easy go.

КъежъэкІей – кІуэдыжыкІейщ: Difficult to start, difficult to go bust.

КъуанщІэм нэ хуащІати «набдзэ» жиІащ (КъуанщІэ=rook; набдзэ=eyebrow; eyebrows): (They made eyes for the rook, and it said, 'Eyebrows') Man is never satisfied.

КъуанщІэм узыхуишэр псэхэлІэлщ: The raven leads you to carion.

Къупщхъэ – къуаншэщи, лы пшэр – дахэщ: Bone is crooked, rich meat is beautiful.

Кхъуэр зыщышынэн щымыІэм(э), Іуащхъэм докІ(уей): 1. Set a beggar on a horseback and he'll ride to the devil; 2. When the cat's away, the mice will play.

Лажьэр кьэкIуэгьуафIэ щхьэкIэ, кIуэжыгьуейщ: Misfortune comes easily, but is difficult to leave.

Лы зышхар лэпс йофэж: He who eats the meat drinks the broth.

Лыр фымэ, шыгьу траудэ, шыгьур фымэ сыт иращIэрэ?
(МыхьумыщIэр зымыдэн хуейм езым мыхьумыщIэ ищIэмэ, хужалэ. *Said of person who does not accept disgrace of other people yet he brings disgrace to himself*).

Льакьуэ зышхыр щхьэ шхыгьуи йохуэ.

Льэпкь и зыпкь кIуэдыркьым (КьызыхэкIа льэпкьым зыгуэркIэ емыщхь щыIэкьым, жыхуиIэщ).

Льэпкьыр зэкьуэтмэ – льэщщ: There is strength in union.

Лыи уасэрэ пхьу уасэрэ мылькьу хьуркьым: Blood money and (one's daughter's) bride price do not become riches.

Лар псэум пашIыркьым: The dead are not equalled with the living; the dead are not given the same attention as the living.

Лэныгьэ зимыIэ щыIэкьым: Death is the grand leveller.

Лэныгьэр жьыгьэ-щIагьэкьым: Death accepts all ages.

Лэныгьэр Iыхьэмыгуэщщ: Every door may be shut, but death's door.

Лэужьыр бжьиблкIэ мауэ (бжьэ=бжьиз=span): (Heredity's strike reaches seven spans) Heredity is passed on for seven generations. [Encapsulates the Circassian custom of interdicting marriage between persons related up to the seventh ancestor so as to minimize the chance of genetic defects due to inbreeding. This was perhaps the next stage of prohibition of incest after the interdiction of close relative marriages]

Лыи махуэрэ шыи махуэрэ зэхуэдэкьым: A man's day and a horse's day are not the same.

Лыр льэпкьщ: 1. In Circassian folklore, a (newly married) man was considered (or hoped to be) the initiator of a new clan; 2. A man is a nation in himself (his children, grandchildren, etc).

Мазэ пэтрэ дыркьуэ иIэщ (Мазэрэ пэт дыркьуэ иIэщ): (Even the moon has blemishes) 1. No garden without its weeds; 2. There are lees to every wine; 3. Every bean has its black (US).

Мардэ зимыIэ щыIэкьым: 1. Everything/everybody has a limit; 2. Everything is good in its season.

МафIэ мащIэ Iугьуэбэщ,

бын мащIэ цIэцIалэщ,

гьаблэ бысым гуащэщ.

МафIэм и гьунэгьу лыр мажьэ: The meat cooks near the fire.

МафIэншэу Iугьуэ шыIэкъым (Maf^henshew 'wghwe schi^h'eqim):
There's no smoke without fire.

Машэ зытI йохуэж: (He who digs a hole falls in it) 1. Curses like chickens come home to roost; 2. A dose of one's own medicine; 3. He that mischief hatches, mischief catches.

Мэкъумылэр мащIэмэ, шкIашIэр шхэрей мэху (Meqwmiler masch^h'eme, shch^h'asch^h'er shxerey mex^h'w): When the forage runs low, the little calf becomes voracious.

Мэлишэ щIакъуэншэ хьурэ? (хьуркъым): (A hundred sheep must have a lame one) 1. There is a black sheep in every flock; 2. It is a small flock that has not a black sheep; 3. Accidents will happen in the best regulated families; 4. Many a good cow hath a bad calf.

Мыгъуацэрэ шымыуэрэ шыIэкъым: To err is human.

МылIэр лы мэху: He who doesn't die becomes a man.

Мыпсэлъэху делэри губзыгъэш: (While the fool is silent, he is wise)
Silence is golden.

Мыщэ дыгъужь фIэбэлацэш: The pot calling (*or* calls) the kettle black.

Мыщэр зыпIам йобэныж: The bear fights against the person who has reared it.

Насыпыр Iыхъэмыгуэшиц: Good fortune cannot be shared.

Нацэр мыхъунумэ, кIэрэф мэху.

Нэдым и щхьэр умытIатэу, хьэ илърэ ху илърэ пщIэркъым
(Нэд=leather bag; хьэ=barley; ху=millet): If you don't undo the top of the leather bag, you won't know what's in it.

Нэм екIур гуми йокIу: If the eyes like it, the heart will like it too.

Нэм и узыр нахуэши гум и узыр щэхуш: The disease of the eye is for all to see, but the pain of the heart is a secret.

Нэм ильагъур щхьэм и уасэш: What the eyes see is the worth of the head; the more you see, the wiser you get.

Нэм ипэ псэр ихуэ.

Нэм псэр и фыгъуэгъуш.

Нэри хьэхуши псэри хьэхуш.

Нэхьыбэм ящIэр хабзэш: What most people do is the custom.

Нэхьыжь нэмыс, нэхьыщIэ насып: Propriety with old age, good fortune with youth.

НитIрэ пэт зэхуэдэкъым: Even one's own two eyes are not exactly the same.

Нобэрей джэдыкIэр пщэдейрей джэд нэхьрэ нэхьыфIш: 1. Better an egg today than a hen tomorrow; 2. One today is worth two tomorrow; 3. Today's egg is better than tomorrow's hen; 4. A bird

in the hand is worth two in the bush, or in the wood; 5. A little is better than none; 6. Never quit certainty for hope.

Нобэ уи махуэш, пшэдей си махуэш: (Today is your day, tomorrow is my day) Every dog has his day.

Ныбэрэ бынкIэ псори зэхуэдэш.

Ныбгьуэр бгьасэми, хьэсэр и пльапIэш.

Ныбгьуэр жьы хьумэ, адэжынэ мэхьуж (Ныбгьуэр жьы хьумэ, и лы адэжынэм и лым хуэдэу пхьашэ, IэфIыншэ мэхьу, жьыхуиIэш. *When the quail becomes old, its flesh becomes like that of a little bustard – hard and bad-tasting*).

Ныбгьуэр хьэм хэсми хум игу хуэгьэзащ.

ПашIэм кьимыхьыр жьакIэм кьихьыжыркьым.

Пэ зиIэм кIэи иIэш: Every beginning must have an end.

ПэщIэдзэ зимыIэ щыIэкьым (Pesch'edze ziyimi'e schi'eqim): Everything must have a beginning.

Псэжьым гуащэ кьельхури, гуащэми псэжь кьельху: A harlot may give birth to a lady, and a lady may give birth to a harlot.

Псэу ла нэхьрэ ла псэу: better the dead and buried than the living dead.

Псым и жапIэр езым кьегьуэтыж: A river finds its own course.

Псым хэль мывитIрэ пэт зонтIэIу.

Псыпэр зэрыжэм (зэрыкIуэм) псыкIэр(и) (ирожэ) ирокIуэ: (Where the river head goes the tail follows) 1. Like priest, like people; 2. Like master, like man; 3. The wagon must go whither the horses draw it.

Псыр гьужми, жапIэр кьонэ: If the river dries up, the river-bed remains.

Псышхуэм псы цыкIу хокIуадэ: The rivulet disappears into the large river.

Псы Iуфэм щыпсэум бдзэжьей зыхэсыр ещIэ: He who lives on the river-bank knows where the fish are to be found.

Пшэдейрей ныбгьуэ нэхьрэ нобэрей бзу: (Today's sparrow is better than tomorrow's quail) 1. A bird in the hand is worth two in the bush, or in the wood; 2. One today is worth two tomorrow; 3. Today's egg is better than tomorrow's hen; 4. Better an egg today than a hen tomorrow; 5. A little is better than none; 6. Never quit certainty for hope.

ПщIэгьуалэ утесмэ, иц щыщ кьыпхохуэ: If you ride a grey horse, some of its hair rubs on you.

Пальэ мышIыр жьыжьэщи, пIальэ щIар кьос: That which has no date is very far off, that which has a date comes to pass.

Сабыр и щлагъ дыщэ щлэьщ: (Gold lies under the modest person)

1. Modesty adorns; 2. Speech is silver but silence is gold.

СыджыфI уадэ щышынэркъым (Sijif wade schishinerqim): 1. A good anvil does not fear the hammer; 2. Truth fears no court of law.

Сымаджэр къанэри щлэупщIакIуэр лIащ: The patient lived on whilst his visitor died.

Тенджызрэ пэт тIуэпс-тIуэпсу зэхэтщ: Even the immense sea is composed of little drops.

Тепсэр кытепхыжынщ: Thou shalt reap what thou hast sown.

ТIакъуэр закъуэ пальэщ, закъуэр щымыIэ (лIа) пэлытэщ: (Two men are like one man, and a single man is like a dead man)

1. One man, no man; 2. The voice of one man is the voice of no one.

Уэсукхуэр бзу цIыкIум къеггэхъей: (An avalanche could be caused even by the small sparrow) One cloud is enough to eclipse all the sun.

Уэсыр фошыгъу хъуати, фошыгъульэ игъуэтыжакъым (Куэдыр пудщ, жыхуиIэщ. *That which is found in plenty is dirt cheap*).

Уэщым зиIэтыху, пхъэм зеггэпсэху.

Удахэмэ – ухейщ, ухеймэ – ульэщ.

Уэджэр къокIуэ: Speak of the devil (, and he will appear).

Узэкъуэтмэ—ульэщ (Wizeqwetme—wilheschsch): There is strength in union.

Узэрыгугъэу ухъутэмэ, уунэхъурэт?

Узыщыдыхъэшхыр къыпщыдыхъэшхыжынщ: He laughs best who laughs last.

Уи япэIэ мывэ хъурей бгъажэмэ, ухуэзэжынщ: Reap as you have sown.

Уигу ирихыр IэфIщ, фIыуэ пIагъур дахэщ: Beauty is in the eye of the beholder.

УищIмэ (улIэмэ), ущIеинщ.

УкызыщашIэм акъылщи, укызыщамыщIэм былымщ.

УлIмэ, улIакъуэщ: If you are a man, you are a clan.

Унэвым уеуэмэ, мэзывым и бжъэ мэхъей: If you beat the house bull, the horn of the forest bull moves.

Унэр зэращIа уэщыжыр щIыбым щIадзыж.

Ухэныпэ нэхърэ лъэпхуамбыщIэ.

Ущыджэлэнур пщлэтэмэ, упщлэ бгъэтЫлынт: If you knew where you would fall, you would place a piece of felt there.

Ущлалэху уотхъэ: Make merry while you are young.

Фадэр гуаклуэрыефэши, фызыр гуаклуэрыкъашэщ.

Фор лэфл дьдэщ—зигу иримыхьым ишхыркъым (For 'ef didesch—ziygw yiriymihim yishxirqim; fo=honey): (Honey is very tasty, but he who does not like it does not eat it) Different people, different tastes.

Флэщ хьуныгъэ хушхьуагъэ хэлыщ: Belief has a cure in it.

Фыгыуэм я нэхьыщхьэр зэгурылуэщ: Concord is the ultimate wealth.

Фым фы кьыпоклуэри, лейм лей поклуэжыр: One good turn for another, one bad turn for another.

Хабзэр убзэнкъым, акьылыр къалэнкъым: Etiquette is not just paid compliments, and reason is not a task.

Хаклуитл зы бо щлэзагъэркъым: Two thoroughbreds cannot live in the same stable.

Хаклуэмыхьу жылэ гъэунэхьуш.

Хейм и лыр хамэм ещлэж: The blood of the innocent is avenged by the stranger. [The code of blood-revenge among the Circassians was analogous to the ancient *lex talionis*—an eye for an eye. Many first-hand accounts tell of the strict adherence to the law and severity of its application. Blood for blood was the main tenet. Nothing could assuage the rage of the relatives of the slain but the spilling of blood—well, almost nothing. For in certain cases the vengeance seekers could be appeased by being paid blood-price, *lhiwase*, by the slayer's kin, the amount payable being agreed upon by arbitration. Another loophole in the law, which put an end to many a raging vendetta, was the arrangement of a marriage between two members of the feuding parties. In addition, a murderer could atone for his crime by fostering a child belonging to his foe or a member of his clan].

Хуарэр дэхуэхмэ, гум йокьу.

Хьан – техьэгъуэ-теклгыгуэщ (Тетыгъуэр чэзуш, жыхуилэщ): Power is had in turns.

Хьэлэр хьэлэклэ дауд (луауд): 1. One nail drives out another; 2. Diamond cut diamond; 3. Like cures like; 4. To fight fire with fire;

5. One fire drives out another; 6. Take a hair of the dog that bit you.

Хьэлырэ кхьуэлырэ зэтенэркьым.

Хьэм бацэ ишхмэ, бацэ кьыдохыж.

Хьэм вакъэ хуэпщIмэ, льешхыкIыж.

Хьэм и кIэм псы кьыщIэмыуэу есыкIэ ищIэркьым: If the dog doesn't dip its tail in the water it won't learn how to swim.

Хьэфэм фо из хьумэ, зэгуотхь (НьбэизыгъэкIэ щыкIа цIыхум хужалэ): Said of a person who stuffs himself beyond satiety.

ХьумпIэцIэджым и кIуэдыжыгъуэм дамэ кьытокIэ: (The ant grows wings in the face of death) 1. A mouse is a lion in the face of death; 2. Despair gives courage to a coward.

ЦыкIуу кьамыльху ин хьуркьым: You must be born small to grow big.

Цыху зыпI цыху уасэ хон.

ЦыхуфI и гьащIэр кIыхь хьуркьым: Whom the gods love die young.

Цыху цыху щIыжщ (Цыхур зыгъасэр, зыуцийр цыхурщ, жыхуиIэщ): Man mends man.

Цыхугъэ зиIэ, и хьэ сыкьыишх (Цыхугъэншэм удэпсэу нэхьрэ, цыхугъэ зиIэм удэкIуэдым нэхьыфIщ, жыхуиIэщ): Better to die with a humane person than to live with an unscrupulous one.

Цыхум я фэр зэрызэхуэмыдэм хуэдэу, я гури зэхуэдэкьым: As people are different in their skin colour, their hearts are also not the same.

Чэзу зимыIэ щыIэкьым: (Everything has its turn) The morning to the mountain, the evening to the fountain.

Чы щыкIэ умыгъашыр бжэгъу хьумэ, пхуэгъашыжыркьым: If you do not bend it whilst it's a twig, you won't be able to bend when it turns into a stake.

Шэм исар шхум йопщэ (Shem yisar shxwm yopsche): (He who was burnt by milk blows on sour milk) 1. Once bit(ten), twice shy; 2. The scalded cat (or dog) fears cold water; 3. A burnt child dreads the fire; 4. Burnt bairns dread the fire (Scottish).

ШкIахьуэми зы нэхьыжь яIэщ: Even the calf-breeders have one elder.

ШкIэплъ зытель нэхьрэ дагъэ зытет (ШкIэплъ: (bot.) Echium rubrum. Дахэ нэхьрэ фIы, жыхуиIэщ): Better the substance than the appearance.

Шы бэгуитI зэхуэргыуц (Бэгу=scab, sore): Birds of a feather flock together.

Шы щIакъуэ утесмэ, шы лъэ псо ухуехь (ЩIакъуэ=lame): If you ride the lame horse it will lead you to the horse with a whole leg.

Шыгъу зышхар псы йофэж: He who eats salt drinks water.

Шым и пашIэр яIуантIэмэ, и щIыбыр щогъупщэ: If the horse's moustache is twirled, it forgets about its back.

Щрабзэм шыпаупщIыркъым.

Щхъэж и зекIуапIэ и кIуэдыжыпIэщ.

Щхъэж щыщ и щыдэжынщ (Щыдэжын=patch).

Щхъэм имыльмэ, лъэм и мыгъуэщ: If the head is abed, woe unto the feet.

Щхъэм имытмэ, лъакъуэм и мыгъуагъэщ (Schhem yimitme, lhaqwem yi mighwagesch): If the head is abed, woe unto the feet.
[This proverb was used as a title in one of Biberd Zhurt's plays]

Щхъэм лъытэ имыльмэ, лъэр мэулэу: A light head trips the feet.

ЩхъэтепIэншэ къабзэ хъуркъым.

Щыгъын гуашэщи ятIэ пщы унэщ.

ЩыIэкIей кIуэдыжыкIейщ: A bad situation is difficult to get out of.

ЩIалэгъуэрэ дахэгъуэрэ зимыIэ щыIэкъым: Everybody enjoys a period of youth and beauty.

ЩIалэгъуэрэ делэгъуэрэ зимыIэ щыIэкъым: Everybody goes through a period of foolishness in his youth.

ЩIэблэ зыщIэмыхуэр лъэпкъ хъуркъым.

ЩIэин ещэр щIэин мэху.

ЩIэр жьы мэхури жьыр щIэ хъужыркъым: The young become old, but the old never become young again.

ЩIэр къэхунум щIэнэцIурэ жьы мэху, жьыр блэкIам щIэнакIэурэ мэлIэж: The young grow old hankering after what is to come, while the old die wishing to relive the past.

ЩIэщхуэ зыщIэ кыщIэкIуэркъым.

Яжьэжь щIаха кыщIэпхъэжкIэ хуабэ хъужыркъым.

Iзээгъуэ зимыIэ узыгъуэ щыIэкъым: Every disease has its cure.

Iей мыху фIы хъужыркъым: Things have to become worse before the can become better.

IитIрэ пэт зэрымытхъэшIу зэрыщIэркъым.

On Human Character and Relationships

(Цыхум и хьэл-щэнхэр,
цыхухэм я зэхушытыкIэхэр
кьэзыгьэлягьуэ псалгэжьхэр)

Абы жиIам и дзэ удэмышльэж (ЖиIар уи фIэщ пщIы хьунуш,
жыхуиIэщ): You may believe him.

Абы и гьащIэр Iэхьуэхэмыхьэу ехь.

Абы и Iуэхур щхьэкьутащ.

Абы нэхьрэ хьэм нэхь укIытэ иIэщ: Even a dog has more shame
than him/her.

Абы ушыгугьмэ, уи гурыгьыр ижынщ: If you rely on him, you
will be no better off than before.

Адыгэр зэхьуэзэщэщ, нэгьуейр зэщэзэблэжIщ.

Адыгэр зэшмэ, мэупсэ, урысыр зэшмэ, матхэ: When bored, the
Circassian versifies, whilst the Russian writes.

Ажалыр зыщ, ар тIуш (Жагьуэ дьдэу яльагьум хужалэ): (Death is
one, and he is another) Said of a repugnant person.

Ажэ цIыкIу бжьакьуэшхуэ: A small goat with large horns.

Ажэбжьэ зэрына зэригьэкIынкьым: He is weak, effete.

Ажэбжьэ зэрына зэригьэкIыфыркьым: He is weak, effete.

Акьылкьым, былымкьым: No sense, no fortune.

Акьылыр шагуэшым шыпсыранэм хэсащ.

Алмэстым «сыцIыху и гугьэу хьэр кьызобэн» жеIэри мэгуфIэ.

Анэдэльху дзыр хьужыркьым.

Анэдэльху узыр хьужыркьым.

Анэм Iыуэ кьильхуащ: He's a he-man.

Андзыр кьетIри шыгьу кIанэ ирегьэтысхьэж (Андыз – удщ,
тхьэрыкьуэфщ. И Iьабжьэр хушхьуэш. Цыху быдэм,
нэпсейм хужалэ. *Said of a stingy person*).

Ар зыхыхьа псы жэбзэнкьым: (The water he gets into never settles)
He's a trouble-maker.

Ар си набдзэкIитIщ, ар си нитIым язщ: He/she is the light of my eyes.

Арыкь сабынкIэ тхьэщIи кьабзэ пхуэщIьжынкьым
(Арыкь=irrigation channel in Central Asia; ЩIэпхьаджэ куэд
зыщIа цыхум хужалэ. *Said of person with plenty of evil deeds*):
Even if you wash him with soap in an irrigation channel you won't
make him clean again.

Ауан ящI ауаныщI кIуащ.

Бадзэ кыытельэмэ, и шхулъэ йопкI.

Бадзэ тIыса игъэтэджыркъым (ЦIыху Iэсэм хужалэ): Said of a gentle person.

Банэ и пIэ банэ кьокIэж: (In place of a thorn, another grows again) 1. Like father like son; 2. Like mother, like child; 3. Like mother, like daughter; 4. As the old cock crows, so doth the young; 5. Like begets like; 6. As the tree, so the fruit; 7. Like teacher, like pupil.

Банэхэсрэ Ерусалимрэ зэхегъэгъуашэ (Банэхэс—Краснодар и гъунэгъуу щыс адыгэ кьуажэщ; name of a Circassian village near Krasnodar; Ерусалим—Jerusalem): He confuses Vanexec with Jerusalem.

Бэджэндигъу кIуэнщ (ГуашIафэщ, гугъуехъ хуэшэчынущ, жыхуиIэщ): This looks difficult, toilsome.

Бэрэжьей гушэ ирапIыкIа? (ЦIыху IуэнтIам хужалэ): To have too much of his mother's blessing.

Бэрэжьей гушэ ирапIыкIащ: Coddled, pampered.

Бгъур иукIыу епщIанэр кIэсу кыхъа хуэдэщ (ЗыкызыфIэщIыжым хужалэ): To think the world of oneself.

Бдзантихъэ гъэва хуэва хуэдэщ: As if stuck in dense glue.

Бжыщхъэ зэрына зэригъэкIынкъым: He has no means, he is helpless.

Бжьо хуэдэщ (КIуэкIэ дахэ зиIэ цIыхубз бжыфIэм хужалэ): Her gait is like that of a doe (of light, beautiful gait).

Бжьо КIуэкIэ (КIуэкI дахэ зиIэ цIыхубз бжыфIэм хужалэ): Like the gait of a doe (of light, beautiful gait).

Бжбын щIэгъуэм Iэпэ шынщ, бжбын шхыгъуэм жумэрэнщ (Bzchin sch'eghwem 'ere shinsch, bzchin shxighwem zhumerensch): When it's time to do the onions, the fingers are blistered; when it's time to eat the onions, he's a gopher.

Бзаджэм и бзаджагъэр япэ кьрегъэщ.

Бзаджэм ишх фIым хуеIуатэ.

Бзаджэм ищIэр фIым трельхъэ.

Бзур IукIэ кьеубыд (БзэIэфI зыIурылтым хужалэ): Said of a charmer.

Благъуэр гъуэм кьреху (Бзаджейм хужалэ): (He could charm a dragon out of its hole) Said of an evil person.

Блэ зэраукIа башщ.

Блэ япщэжа дыжбыныжыщ (ФIым хужалэ): Said of a good person.

Вэнвей уэшх хэшхаш (Гугъуехъ зыхуэмьшэч хуэмышур щыдзыхэкIэ хужалэ): Said of a lazy and effete person.

Вы мыхъунур жэмыбжъэщ, лIы мыхъунур жьэгъу жьакIэщ.

Вындыпэ иIыгыщ (Зяужь ихъэр кьохъулэ, жыхуиIэщ): (He has a raven's beak) He is always attended by good luck.

Гу зимыІэ лїибгъу я ней кыысщыхуэ.
Гу кІуэм гудзэ кыыхеуд.
Гу кыабзэ щхъэ цІапІэ.
Гукъеуэншэ пшэрыгъуафІэщ.
Гупыр зыгъэгупыр гуп и уасэщ.
Гупыр зыгъэукхъуэр кхъуэм хуэдэщ.
Гурымыкъ гурымыкъ и щІасэщ.
ГушыІэкІэ зымыщІэр ІэштІымкІэ мауэ.

Гъэми щІыми зи павэжь (Зи ныбжьым емыкІуу щІалагъэ зыхэлъым хужалэ).
Гъэпсалъи епхыж.

Гъуапэкъым, пщампІэкъым: (Neither a sleeve nor a collar) Neither one thing nor the other.
Гъунэгъурэ гъуэншэдждрэ: Better a close neighbour than a distant relative.

ДахэжыІэ фІы мышІэ: All talk and no cider (US).
Дахэр зыгъэдахэр и набдзитІщ: The eyebrows make the beautiful what she is.

Делэ гуэшэгъу нэхрэ губзыгъэ дауэгъу: Better to quarrel with a clever man than to share with a fool.

Делэ дыхъэшхырилэщ: A fool laughs a lot.

Делэ къуэлэн и щІасэщ.

Делэ хъэлывэ щІэнэцІщ.

Ди гъунэгъум сыкыщышхи ди унэ мышхэу сынэсыж.

Ди гъунэгъум я джэдыр къаз хуэдэщ (Нэпсейм, фыгъуэнэдым ауаныщІу хужалэ): (Our neighbours' hen looks like a goose) Said of a covetous person.

ДунейгъэбжыфІэщ.

Дунейгъэдахэщ.

Дунейкъым, ахърэткъым (Зыми щыщкъым, зыкІи сэбэпкъым, жыхуиІэщ): 1. Neither one thing nor the other; 2. Utterly useless.

Дунейр бжыакъуэпэкІэ зредзэ (Гурбияным хужалэ): Said of a rude fellow.

Дунейр нэкІэ игъэл фІощІыж (ЗыкызыфІэщІыжам хужалэ): Said of a conceited person.

Дыгъужыгу кІуэцІылыщ: He has the heart of a wolf.

Дыгъужыдзэ Іутщ, бажэкІэ пытщ.

Дыгъужыым мэл зыфІихынынур и пыІэ щыгукІэ къещІэ.

Дыжыныжь пщэжам хуэдэщ.

Дыщэ лъэнкIэпс, уэсэпс хэмыхьэ.

Джатэ ихам хуэдэщ: Like an unsheathed sword.

Джэугуэуэм лыхьужьщ, зэуэгуэуэм жьындущ: A hero at playtime, but an owl during battle.

Джэду и кьуэ дзыгьуащэщ: 1. Like father, like son; 2. Like begets like; 3. As the old cock crows, so doth the young.

Джэду хьэжы зыкьещI (Хьэжы=Hadji. Цыхуфыфэ зытрегьауэ, жыхуиIэщ): Said of someone who pretends to be a good person.

ДжэдыкIэм цы кьыхех: 1. He's making a mountain out of a molehill; 2. He's hunting fleas.

Дзыбэ дзыуэщ (Дзы=flaw, defect; дзыуэ=calumniator): The person with the most defects is the greatest slanderer of all.

Еджа щхьэкIэ, епщэжакьым (Зи щIэныгьэр кьэзымыгьэсэбэпыфым хужалэ): Said of someone who is unable to make use of his education.

Ежьэ мыхьу ежьэ хьуа упэмыплъэ.

Езым фIимыгьэжар хьэрэмщ.

Емынэр зигу, жьэгум дэмыкI.

ЕмыIусэ цыснэIу: To have too much of his mother's blessings.

ЕмыIусэ цыснэIуу щытын: To have too much of his mother's blessing.

ЕплъагьулIэр ебгьуэтылIэжыркьым (Зи теплэмрэ зи лыгьэмрэ зэхуэмыдэм хужалэ): He looks like a he-man, but acts like a coward.

Ерыщыр щыту малIэ: A steadfast man dies standing.

Жэщ дэлIэ, махуэ дэхьуж.

Жылэм ямышхьым шыдыщхьэ фIэтщ.

Жылэм ямышхьым бабыщыщхьэ кьыфIокIэ.

Жылэр егьасэ, бадзэр есэкI (ЩхьэзыфIэфI дзыусым хужалэ): Said of a boastful calumniator.

ЖьэкIэ маисэщ, IэкIэ сэмэгущ: He is sharp with his tongue, but has two left hands.

Жьэмыгьэпсэху псэмыгьэтынщ: Restless mouth, restless soul.

ЖьэрыIээ Iэпэзадэ: It's one thing to flourish and another to fight.

Жьы хьуар шхьэдэ бэIущ, уемыдэIумэ, зегьэгусэ: When they turn old they become peevish, and if you don't listen to them, they sulk.

Жьым тесу псым йопыдж.

Жьым щхьэ ядэшх, щIэм льякъуэ ядэшх (Zchim schhe yadeshx, sch'em lhaqwe yadeshx): Eat the head (of the sheep) with the elders, and have the leg (of the sheep) with the young ones.

Зэрымыльгагьумэ, зэщIолIэ, зэрыльгагьумэ, йолIыкI.

Зэрымыль пэ льягэ: Empty vessels make the greatest sound.

Зэрымыль пэльгагэщ (Zerimilh pelhagesch): Empty vessels make the greatest sound.

Зэрымытым Iэтищэ ирегьэувэ: He makes a mountain out of a molehill.

Зэрытым йоплэ, зэрылым йотэбэ.

Зэрыхьун хьури и нэр хьурей хьужащ.

ЗэхуэмыфI зэфIэIуа.

Зибг имыль къудан.

Зи бзэ ныкъуэм гуныкъуэгьуэ ущигьащIэркъым.

Зи гупкIэ пысым и псысэ еIуатэ: (Recount the tale of the person in whose cart you ride) Do in Rome as the Romans do.

Зи гупкIэ уисым и уэрэд жыIэ (ежью): (Sing the air of the person in whose cart you ride) Do in Rome as the Romans do.

Зи мырамысэ зыхуэмыщIыжыр гьунэгьум жэмыкIуащIэ макIуэ.

Зи нэгу къабзэм и гури къабзэщ.

Зи ныбэр зи IэфIыльэм и гур и лэмыжщ.

Зи фIыщIэ зи мыгьуа, зи гьунэгьу зи бий.

Зи хуцхьэ хьум и бзущ.

Зи шыкIэр къурыкъуу зи къэрар мащIэ (Къэрар – быдагьэ, фIэщ хьуныгьэ. Зи къэрар мащIэ – зи псалгэ фIэщ хьугьуей, псалгэ быдэ зимыIэ).

Зи щхьэ мыжью зи жьэ джатэ.

Зи щхьэ Iуэху зыхуэмыщIэжыр хамэ IуэхукIэ ерыщщ.

Зи щхьэр къабзэ, зи гур бзаджэ.

Зы щIыпIэ щокьакьэ, зы щIыпIэ щокIэцI: To cackle in one place and lay the egg at another.

Зыдигьазэр и къэблэщ (ЗэрегуакIуэу, щхьэзыфIэфIу мэпсэу, жыхуиIэщ).

Зым и IупщIэ зым и щIыбщ.

Зыхуым и дей йокIри зыукIым и деж йохьэ (ЗыукIым – Iэщ зыукIым).

ЗыхамыIуэ мэтэджри мэпсчэIу.

Зы Iэм зы Iэр етхьэщI (Zi 'em zi 'er yethesch'): (You) Roll my log and I'll roll yours; 2. You scratch my back and I'll scratch yours; 3. Claw me and I will claw thee; 4. It's a matter of give and take; 5. One hand washes another; 6. Ka me, ka thee.

И адэр кьальхури и кьуэм зигьэпсэхужащ (Кьуэ щхьэхынэм ауаныщӀу хужалэ): Said of a lazy son.

И анэ ещхь ильагьумэ, кӀэлыжэнуш: If he sees someone like his mother, he shall run after her.

И бамэ и пэ ирихэжыркьым (Зи дагьуэ зымышӀэж пагэм хужалэ): Said of a boastful person who is blind to his own defects.

И бэку гурыщхьуэ дешӀыкӀыж (ГурыщхьуэщӀым хужалэ): Said of a suspicious person.

И деж укӀуэмэ, пащӀэ лалэщ, уи деж кьакӀуэмэ, пащӀэ задэщ: If you go to his house he is sullen, if he comes to your house his face brightens up.

И нэр ису и псэр хэгьуащ.

И ныбэ и хьэщӀэ, и щӀалэ и кьан.

И псалгэ фоупсщ, и фадэ псы защӀэщ.

И фэр бэгуш, и гур бзаджэщ.

И фэр фӀыщӀэ щхьэкӀэ, и кӀуэцӀыр дагьэщ.

И хьэм ижыгур ещӀэж (ХузэфӀэжыгур ещӀэж, жыхуиӀэщ).

И цищ мэтхьу.

И цӀэ выщ, ив матэщ.

И шэ гьуанэ дадзыжынкьым (И щӀыхь кьутэжынкьым, яхуэгьэпудыжынкьым, жыхуиӀэщ).

И шу дыжбынщ, и жьэгу хьэ гьыпӀэщ.

И щхьэ бадзэ трихужыфыркьым: He is helpless.

И щхьэр матэщ, и жьэр джатэщ.

И щхьэр мыжьрэ и жьэр бзаджэу.

И щхьэр пкьуэлъу и лъэр пкьуокӀ.

И Ӏуэху зыхэмылгьым и бэлагь хелу: 1. Mind your own business!; 2. Go about your business!; 3. The cobbler must stick to his last; 4. Don't poke your nose into other people's affairs.

Имылгьу мэлъатэ.

Ириуэнуи ириштэнуи гу кӀуэцӀылькьым.

Ишхыр кӀуэцӀоккупщхьэри и пхэ ккупщхьэр кьыхош.

Ишхыр фӀэмашӀэщ, ищӀэр фӀэкуэдщ (Yishxir femasch'esch, yisch'er fekwedsch): What he eats he considers to be too little, what he does he thinks is too much.

Кьэрабгьэр япэ мауэ: The coward strikes first.

Кьэхь фӀэкӀ, мэхь ищӀэркьым.

Напэ зимыӀэм дзажэпкь иӀэщ.

Ныкьуэделэр ефэмэ, делэ дьдэ мэхьу: When the half-witted drinks, he becomes a complete fool.

НысащӀэ мышынэ-мыукьытэ мэлыщхьэ фӀэбзам щошынэ.

Пашэ ящІри яхуэкІуэркЪым, дакъэм дащІэри яхуекЪуркЪым.
ПаштыхЪым и щхъэхынэщ (Щхъэхынэ Іейм хужалэ. *Said of a
hopeless idler*).

ПлІэкІэ кЪихъар ныбэкІэ ихъыжаш (КЪихъар ишхыжри кІуэжаш,
жыхуиІэщ. *He ate what he brought and left. Literally 'what he
brought on his shoulders he took away in his belly'*).

ПсэжытІыр щызэфІым зэкЪуальхъар щызэбийм зэкЪуахыж.

Пшастэгъэф уафэлыагъуш (ЦІыху сэбэпыншэм хужалэ. *Said of a
useless person*).

Си тхъэгъуэм си гъуанэдэплъэ, си лъаджэгъуэм кЪыслЪымыплъэж.

Удым и удыгъэр япэ ирегъэщ.

УеплЪмэ, дахэщ, зэгуэпхмэ, банэщ.

Уи псэ си псэ нэхърэ си псэ тІэкІу (Wiy pse siy pse nex're siy pse
t'ek'w): 1. Self comes first; 2. Charity begins at home; 3. Each for
himself and the devil take the hindmost; 4. Near is my shirt, but
nearer is my skin.

Уи Іуэху зыхэмылЪым уи бэлагъ хомыІу: 1. Mind your own
business!; 2. Go about your business!; 3. The cobbler must stick to
his last; 4. Don't poke your nose into other people's affairs.

УкІытэр и нэгу щІэлъщ, акЪылыр и бзэгу телъщ.

УкІытэр щагуэшым дурэшым дэсащ.

Унэм я мыгъуэр я гъуоуш.

Фэ зытетым гу кІуэцІылыщ.

ФэкІэ щІалэрэ гукІэ лЫуэ.

Фыз бзаджэ нэпсрыгуащІэщ.

Фыз фэрыщІ лЫгъапцІэщ.

Фызгъэгъу лЫ гъум.

ХабзэмыщІэ щытхъухЪым хъэгулывэм фо хекІэ.

Хэмыль хэльхъэ кІуэри лъэпхъуамбыщІэ хилъхъащ (И Іыхъэ
зыхэмылЪым кЪыхихын и гугъэу кІуэри хилъхъэри
кЪэкІуэжаш, жыхуиІэщ).

Хуабэ хъумэ, мэдыд, щІыІэ хъумэ мэдий.

ХъэжыщІри сату щІынри зэдегъакІуэ.

Хъэзыр Іупэху, щІэращІэ.

ХъэкІэри кхъуэкІэри зэрэпх (Іуэху куэд зэпызыщэм хужалэ).

Хьэ кьарэ кIапэ жьэдэль хуэдэ (НэКIу фIыцIэ дзэ хужьым хужаIэ).

Хьэлэболэ былым хуэщц.

ХьэлIамэ кьакIуэмэ, кIэфий нэКIуэнуш (Hel'ame qak'weme, ch'efiy nek'wen[u]sch): 1. (You) Roll my log and I'll roll yours; 2. (You) Scratch my back and I'll scratch yours; 3. Claw me and I will claw thee; 4. Ka me, ka thee; 5. Nothing for nothing.

Хьэр и напэш, кхьуэр и пащIэш.

Хьыгьуэм гуащэш, кьэхьыжыгьуэм псэжьщ.

Шхэгьуэм дыгьужьщ, лажьэгьуэм жьындущ (Shxeghwem dighwzsch, lazcheghwem zchindusch): When it's time to eat he's a wolf; when it's time to work he's an owl.

Шхырыджэгу ныбалъэ, гьаблэ хьумэ, щхьэпIыж.

ШыцIэ кьамыльхуам уанэ хузэшIелъхьэ.

Щымысымаджэми бэджынэ и щIасэт (ЗызыгьафIэм хужаIэ).

Щыуэгьум льяпцIэш, щыпцIапцIэм вакъэш.

ЩIалэ фIыцIэ нэКIуфIэ, ахьшэ фIыцIэ гуфIакIэ.

ЩIалэм кьижыхьмэ, лыжьым и лъэдий мэуз.

ЩIыр бжьэкIэ епщри, кьыпыщым тоувэ.

ЩIыр кьэмыштэу кьэщтэнукьым.

ЯхуэукIыркьым, яхуигьэкIыжыркьым.

Яхутемыхьэ яхутекIыжыркьым.

Iэгу нэщI пащIэ пIий.

Iэмбатэ зэрымытым Iэтэ ирегьэувэ (кьрегьэкI) (Iэмбатэ=quantity of hay taken by one pitchfork; Iэтэ=rick, stook): He makes a mountain out of a mole-hill.

Iэм Iэр етхьэщI ('Em 'er yethesch'): 1. One hand washes another; 2. You scratch my back and I'll scratch yours; 3. Claw me and I will claw thee; 4. It's a matter of give and take; 5. (You) Roll my log and I'll roll yours; 6. Ka me, ka thee.

Iэнэ щагьэувым щохуэх, фадэ щаIэтым щохутэ.

Iыхьсыхь Iыхьэшх.

Iупэ зэв джей быхьу: Thin lips and a huge throat.

On Family Matters, Relations, Friendship & Love

(Бынунагъуэм, благъагъэ-
ныбжьэгъугъэм, лъагъуныгъэм
епха псальэжьхэр)

Адэ лэужьыншэрэ лыншэ къуопщхэрэ: A father without heredity is like a fleshless bone.

Адэр дэм хуэдэщи, анэр нэм хуэдэщ: The father is like a nut, the mother is like one's eyes.

Адэр шхэкIэ къуэм зигъэнщIыркъым: When the father eats the son does not become satiated.

АдэфI къуэфI хуэщкъым (Adef' qwef' xweschqim): (A good father is not lucky in havng a good son) Many a good father hath but a bad son.

Анэ бгъафэрэ хъурыфэ джэдыгурэ: Mother's chest is (warm) like a sheepskin coat.

Анэ дэкIуэрэ лы дэкIуасэрэ (Туми емыкIу пылъкъым, жыхуиIэщ).

Анэ зимыIэм гүIэр и махуэщ: He who has no mother will have sorrowful days.

Анэ зимыIэ сабийр, адэ иIэми, ибафэщ: A motherless child is a complete orphan, even if his father is still alive.

Анэр нэщи, адэр лъэпкъщ: The mother is one's eyes, the father is (the progenitor of) a clan.

АнэгукIэ къеIэри, анэIэкIэ къитри къызитам къысхуищIащ.

АнэнэпIэсыр уэсым нэхрэ нэхь щIыIэщ, зэзым нэхрэ нэхь дыджщ: A step-mother is colder than snow and more bitter than bile.

АнэнэпIэсрэ гупкIэ тIысыпIэрэ: A step-mother is like a seat in the rear of the cart.

Анэр бын гъэкIуэдщ (Быным щысхурэ, еубзэурэ егъэсэху, жыхуиIэщ. *She forgives them, pampers them and pays servile attention to them*): The mother spoils the children.

Анэ шыпхуэ анэ пальэщи, адэ къуэш адэ пальэщ: A maternal aunt is like a mother, a paternal uncle is like a father.

БлагъыкIыр зыIыгъым хэ къарибгъу щогугъ: He who holds the stirring spade gives hope to the nine black dogs.

Бийжь благгэ хьуркьым, благгэжь бий хьуркьым: An old enemy doesn't become a relative, and an old relative doesn't become an enemy.

Благгэ жыжгэ нэхрэ гьунэгьуфI: Better a good neighbour than a distant relative.

Благгэ хьумэнрэ ху хьумэнрэ зэхуэдэщ (Тури хьумэгьуейщ, Ыгьыгьуейщ, жыхуиIэщ): Keeping a relative and preserving millet are the same (both are difficult).

Благгэжьрэ дыжыныжьрэ: An old relative is like old silver.

Быдзышэр хьэкхьуафэм иракIэркьым (Быдзышэм нэмыс иIэн хуейщ, жыхуиIэщ): (Breast-milk is not poured in the trough) .

Гузэвэгьуэр ныбжьэгьу зэхэгьэкIыпIэщ (гьэунэхупIэщ) (Gwzeveghwer nibzcheghw zexeghech'ip'esch [ghewnexwp'esch]): 1. A friend in need is a friend in deed; 2. A friend is never known till a man have need; 3. Prosperity makes friends, and adversity tries them.

ДэIэбен ет, еIэбыхи кьашэ.

Делэ благгэ нэхрэ губзыггэ бий: Better a clever enemy than a foolish relative.

ДелитI зэгьуэгьуш, тIуанитI зегьуш: The two fools work in unison, (whereas) the two wives (of the same man) are ill-disposed towards one another.

Дыггэ нэпс нэхрэ анэ бгьяфэ: Mother's chest rather than the sun's rays.

Драхьеймэ, мэгьушIэ,

Кьрахьэхмэ, мэщIытэ: When it is lifted, it becomes dry; when it is lowered, it becomes sodden.

Дыш мэжаджэ IэфIш (Мэжаджэ=unleavened bread in the form of large flat cakes baked in the Caucasus): Bread of the homestead is the best.

Джанэ нэхрэ гьээншэдэж нэхь благгэш: The trousers are nearer than the shirt.

Джэд хуэдэ, быныфIэш: Blessed with offspring like a hen.

Джэдумрэ фьзымрэ унэгьуашэщи, хьэмрэ лIымрэ ныбгьуашэщ: Woman and cat are ladies of the house; man and dog are hunters of quails.

Еблаггэ зи бэм и бын мэжалІэркьым (Yeblaghe ziy bem yi bin mezhāl'erqim): The children of the person who receives many guests never go hungry.

Егьур гьуэтыгьуафІэш, **благгэр гьуэтыгьуейш**: Ill-wishers are easy to find, relatives are difficult to find.

ЕтІуанэлІрэ **Іул**Іэ**Іуданэрэ**: A second husband is like a basting thread.

Жагьуэгьурэ щІасэгьурэ **зимы**Іэ **щы**Іэкьым: Everyone has friends and enemies.

ЖагьуэлІрэ **л**Эныггэрэ: An enemy is like death.

Жэм льякьуэм шкІэ **иук**Іыркьым: (The cow does not kill the calf with its legs) 1. Crows do not pick crows' eyes; 2. Hawks will not pick hawks' eyes out; 3. Dog does not eat dog.

Жэм льякьуэ шкІэ **иук**Ірэ?: 1. Crows do not pick crows' eyes; 2. Hawks will not pick hawks' eyes out; 3. Dog does not eat dog.

Жьы зэрымысым нэмыс илькьым, щІэ **зэрымысым насып илькьым**.

Закьуэныггэ нэхрэ Іэл **кьыбдис**: It is better to live with an unsociable person than to stay alone.

Зэдэшхэ ІэфІщи, **зэдэф**І унэш.

Зэкьуэш псори зы анэ кьильхуркьым: Not all brothers are born of the same mother.

ЗэкьуэшитІ **зэкьуэшт**ыжыркьым (**Зэкьуэшт**ыжыркьым—**шт**тэуэ зыр зым хыфІидзэркьым): Two brothers do not forsake one another.

ЗэкьуэшитІрэ **дзит**І **зы**Іутрэ.

Зэлзэфыз я псэ зы чысэ ильш: A married couple have their souls in one pouch.

ЗэхкІыр **губжьым кьыхок**І: Separation results from anger.

ЗэхуэдитІыр **кьызэдофэри джэду хьэжы зыкьеш**І.

Зэхуэфашэ зэщауэгьуш (Щауэгьу=best man): Birds of a feather flock together.

Зегьэуби уи бын пІыж: Don't lay off censuring when raising your children.

Зи адэ лІар **ибэ ныкьуэш, зи анэ л**Іар **ибэ хьурейш**: He who lost his father is half-orphan; he who lost his mother is a complete orphan.

Зи щхьэ уи унэ исым и псэ уи унэ ильш: He whose head is in your house, his soul is (also) in your house.

ЗилI Iэмбатэм и физ куэтэрамэш (Iэмбатэ=quantity of hay taken by one pitchfork) (ЗилI мыкIуэмытэм и физри апхуэдэщ, жыхуиIэш. *The wife of the sloven is herself a slattern*).

Зы бын зиIэми бынищэ зиIэми зэхуэдэу яльагъу.

Зи унэ и хьэдэ зы унэ итIысэркъым.

Зы хьэщIэм зы хьэщIэ и жагъуэщи хьэщIитIыр бысымым и жагъуэщ (Zi hesch'em zi hesch'e yi zhaghweschiy hesch'iyt'ir bisimim yi zhaghwesch): One guest resents the other, whilst the host is weary of both.

Зыпс ираш зэшыхъуш.

И адэ еплъи и къуэ дэжIуэ: (Look at the father, then marry the son) 1. Like father, like son; 2. Like father, like child.

И анэ еплъи ипхъу къашэ: (Look at the mother, then marry the daughter) 1. Like mother, like daughter; 2. Like mother, like child.

И анэр гупсэш, и адэр псэуш (Къэзыльхуахэр узыншэш, псэуш, насып иIэш, жыхуиIэш): The parents are healthy and prosperous.

И бын гуIушIэу зыгъэсам и нэпскIэ епшыныж.

И нэм и джабэхъш, и псэм къыпатхъаш.

И нэм и нэхуш, и псэм и хьуахуэщ (Мы псалъитIми: фIы дыдэу ельагъу, жыхуиIэш).

И уанэ трильхэмэ, игу ирильхэжащ (Щхьэ закъуэу, бынунэ зимыIэу псэум хужалэ): Said of person who lives on his own with no family.

И щхьэ закъуэ и льякъуитIш.

Игу къобгъэну анэкъильху нэхь бзаджэш.

Имыльагъумэ, щIолIэ, ильагъумэ, йолIыкI.

Имысрэ сымаджэрэ Iыхьэншэш: The absent and the sick are left with no shares.

КъакIуэ псори благъэш (Qak'we psoriy blaghesh): All those who visit are considered relatives.

КъакIуэхэ я унэш (Qak'wexe ya winesch): It is a house for all comers.

Къальхур ирегъашэ, къашэр егъэнысэ.

Къантешэ нэхьрэ къаншэж.

Къапшэ хьунуш, хуэпшиин уиIэмэ.

Къэдалуэ, си хьыджэбз, зэхэшIыкI, си нысэ: Listen, my daughter, comprehend, my daughter-in-law. [According to Circassian customs, the lady of the house conveyed messages to her daughter-in-law through talking to her daughter while the former was within hearing range]

Къэзыльхуар мэупIэри зымыпIам хуолажъэ (Хьыджэбзыр зыщальхуа унагъуэм йокIри зыдэжIуам яхуолажъэ, жыхуиIэш).

The daughter leaves her family house to work for her in-laws): Her family raised her, but she works for her in-laws

КъэзышагъащIэм щIакIуэщIэрэ кIуэжIэщIэрэ къештэ: A newly-married man gets a new (felt) cloak and assumes a new gait.

Къэсшэн согъуэт, сымыгъуэтыр къыздэкIуэнщ.

Къильхуари къэзыльхуари зэхуэдэш: 1. Like father like son; 2. Like mother like daughter.

Къомыхъуэжынур, къомыщэжынур уи анэрэ уи нитIрэщ: What you cannot exchange or sell are your mother and your two eyes.

Кърум шыр имыIэмэ, зы бзуш (Къру=crane): A crane with no chicks is a mere sparrow.

Къуажэ дэз Iыхьлы нэхьрэ жылэ и зырыз благъэ.

Къуажэ ив нэхьрэ къуажэ и благъэ: A friend in court is better than a penny in purse.

Къуажэ ив нэхьрэ къуажэ илI: (Better the man of the village than the village ox) A friend in court is better than a penny in purse.

КъуанщIэ и шыр фIэдэхэжщ: (A rook thinks its young are beautiful) Each bird loves to hear himself sing.

Къуаргърэ пэт, и шырым «хужь цыкIукIэ» йоджэ: (Even the raven calls its young ‘my white one’s’) Each bird loves to hear himself sing.

Къуэ бзаджэм адэм хъуэн къыхуехь, пхъу бзаджэм анэм хъуэн къыхуехь: A bad son brings shame to his father, a bad girl brings disgrace to her mother.

Къуэ бзаджэм яжьэм ухегъэс, пхъу бзаджэм хасэ урехъэ.

Къуэ зимыIэ адэр нысэлыхьху ежьэркъым: A sonless father does not go looking for a daughter-in-law.

Къуэ мыхъумыщIэм адэр егъэульий: A bad son is a disgrace to his father.

Къуэ щIыупсэ зиIэ и анэ гуфIэ щыщIэркъым: The mother of a lying son knows no joy.

Къуэ уиIэмэ, нысэ уиIэщ: If you have a son, you have a daughter-in-law.

Къуэм и нэр нэфми, анэм псэууэ елъагъу.

Къуэм и псэр анэм и псэфылъэщ.

Къуэм уилыинщ, лIым уипыинщ.

Къуэр напщIэщ, пхъур набдзэщ.

Къуэр анэм и пкъош, пхъур унэм и щIэращIэщ.

Къуэрагъыр ираупсеящ (Къэшэгъуэ, дэкIуэгъуэ чэзур зылыбса щIалэм е хьыджэбзым хужаIэ. Къуэрагъ: (folk.; obs.) a pole for measuring the height of youngest brother of bridegroom, or youngest sister of bride so as to divine the dates of their weddings,

all this being done in jest): ‘They have set the pole against him/her’ (said about those whose time to marry has obtained).

КъуэфI и анэ гуфIэ шигъашIэркъым.

Къуэш егъу нэхрэ ныбжьэгъуфI: 1. Better a good friend than a wicked brother; 2. There is a friend that sticketh closer than a brother (Proverbs of King Solomon, Ch. 18, v. 24).

Къуэшегъу нэхрэ ныбжьэгъуфI: 1. Better a good friend than a wicked brother; 2. There is a friend that sticketh closer than a brother (Proverbs of King Solomon, Ch. 18, v. 24).

Къуэш зимыIэм башым IэплIэ ирешэки: He who has no brother hugs the stick.

Къуэш и щIэин къуэш ехъыж.

Къуэш лей шыIэкъым: There is no extra (unnecessary) brother.

Къуэш-шыпхъур хы къумиблым къыкъуокI.

Къуэшым я нэхъ жагъуэгъумрэ щауэгъум я нэхъ щIасэмпрэ зэхуэдэш.

Къуэшыншэ щIэупщIакIуэншэш.

Къуэшыр зыщыбэм бэныр шыбыхъуш.

Лъагъуныгъэ зыхуэпщIым гущIэр къегъэхъей.

Лъагъуныгъэ зыщIам лъагъукIэ ищIэжыркъым.

ЛъхурыкIуэд-лъхурыщIэхш.

Лъакъуэр зыщыбэм быныр шыхейш.

Лы гурымыкъыр физ гъагъщи, лым и гъринэр гуемыIуш.

Лы жъей физгъэгъуш.

Лы зэрымыс унэр сабафэш.

Лы и физ трахрэ?

Лы хъэщIэ нэхрэ физ хъэщIэ (L'i hesh'e nex're fiz hesh'e):
Better a female guest than a male guest.

Лы щепткIэ умыгъ, кърагъэкIыжмэ, гъей.

Лыгъуабэм быныр ирепхыхъ, физабэм быныр къещыпыж.

Лым и узыншагъэр фызым и фIыгъэш.

Лымрэ фызымрэ зэхуагъэувыр я хабзэш.

Лырэ физрэ мащэ тIа яку дэльш.

Малъхърэ, шыдрэ: A son-in-law is a jackass.

Малъхър хъумэ, къанщ, мыхъумэ шыдщ: If the son-in-law is good, he’s a foster-son, otherwise, he’s a jackass.

Малъхъэш, жыпIэу унэгъу умыщI, щIалэгъ жыпIэу къебгъэшэн къыумыгъанэ: Say not, ‘he’s my son-in-law’, and take him into your house.

Махуаеи бгъуэтыжыр ныбжьэгъуши, уи хьэнтетыгъуэм бгъуэтыр уи шхэгъуш: 1. A friend in need is a friend in deed; 2. A friend is never known till a man have need; 3. Prosperity makes friends, and adversity tries them.

Мэлищэ нэхьрэ щуlэгъэфl (Щуlэгъэ=щхьэгъусэ [къамыгъэсэбэпыж псалъэхэм щыщщ]; [obs.] husband, wife):
Better a good spouse than a hundred sheep.

Мыгъуэр зи мыгъуар анэрщ.

Насыпыр фызым къыдоклуэ.

Нэгум щlэтыр нэм хуэдэш.

Нэм псэр и фыгъуэгъуш.

Нэм псэр зыщlэшэ, гум гур къреджэ.

Нэм пэжыжьэми гум пэблагъэш.

Нэхьыщlэ нэхь щlасэш.

«Нэхьыбым сигу щыкlаш», – жиlаш куэдрэ яшэурэ кърагъэкlыжа пасэрей пхъужьым.

Ныбжьэгъум занщlэу къыбжиlэнщ, бийи уи щlыбкlэ щигъэlунщ: A true friend gives it to you straight; your enemy says it behind your back.

Ныбжьэгъум ягъэпуда лlыр фызыфlым къыдехыж.

Ныбжьэгъу нэщl нэхьрэ бий нэрылъягъу: Better an open enemy than a false friend.

Ныбжьэгъур бгъэунэхунумэ, хуитыныгъэ ет.

Ныбжьэгъур гъуджэш (Nibzcheghwr ghwjesch): (A friend is a mirror) A person (man) is known by the company he keeps.

Ныбжьэгъур уи нэгу къыщlоплэ, жагъуэгъур уи лъякъуэ йоплlых.

Ныбжьэгъур шагъэунэхур махуейш: 1. A friend in need is a friend in deed; 2. A friend is never known till a man have need; 3. Prosperity makes friends, and adversity tries them.

Ныбжьэрилl щylэкъыми ныбжьэрей дыщ щylэш.

Нысэ унэгъу тlуанэгъуейш.

Нысэ lейи унафэр унэм ирех.

Нысэгъукъуэ нэхьрэ тlуанэ къуибгъу.

Нысэм зэхихьу уи пхьум еуши: Admonish your daughter with the daughter-in-law within hearing range.

Нысэм уеубзэмэ, данэ lубзэ къыуитынщ.

Нысэр фlыщ, жыпlэу цlэ фlумыщ, и цlэр езым зыфlищыжынщ.

Псэр зэхьуапсэр дахэш: What the soul desires is beautiful.

Псыи икl пэтрэ я кlэ зэнтlэлуаш (lыхьлыгъэ зэхьуалэкъым, жыхуилэш).

ПфIэмащIэр хьэщIэ Iусщ (Pf'emasch'er hesch'e 'wssch): If you spare your food, it becomes victuals for your guests. [Шхыным ущысхьмэ, хьэщIэ шхын мэхьу, жыхуиIэщ]

Пхьур зэрыбгъасэщ, нысэр зэресаш.

Пхьур хамэ бынщ: The daughter is an alien child.

Пхьурылхур пкIэм думыгъэплъей (Куэдрэ пумыгъаплъэу Iэнэ кьыхуэщтэ, жыхуиIэщ).

Пхьурылхур кьихьэмэ, псатхьэр магъ: (obs.) When the nephew appears in the house, the icon weeps. Historically, visitors from Kabarda used to smash the icons of their Christian Kabardian hosts in Mozdok).

Пхьурылхурэ кьанрэ зэхуэдэщ: The child of one's daughter and the foster-child are the same.

ПцIырыпыхьэ щIэинхьыж.

Пщашэр дэгъуэмэ, гъунэгъур и физщIэгъуш (И физщIэгъуш— фызу ешэ, жыхуиIэщ).

Пщашэр унэ гуашэмэ, кхьуейхьэбыкьуэ ешх
(Кхьуейхьэбыкьуэ=lump of fresh sheep's milk cheese).

Пэщхьагъей уиIэу хьэдагъэ умыкIуэ.

Сабий зэрымысым насып илкъкьым.

Сабий зимыIэм имыIэIауэ кьыщохьу.

Сабий щIэхьуэпсым гушэпс ед (Гушэпс=soft straps for cradle to prevent infant from falling out): She who desires children sews cradle straps.

Сабийм адэ имыIэжмэ, зеиншэкьым, анэ имыIэжмэ, зеиншэщ:
If a child loses his father, he is not an orphan; if he loses his mother, he is an orphan.

Сабийм и кIэтIийр бжыхьыпэм пылъми мэджэгъу.

Сабийр зыгъашхэр и анэщ.

Сэ нэхьыфI умыгъуэтмэ, сыкьэшэж.

Си анэм зэрыжиIэу симыщIу, си фыз зэрыжиIэ тхьэм сищI.

Сыкъамыдэми срадахэщ.

Уэ пхуэдэ сещэмэ, щэ иризгъэкъунщ.

УэльэIу кьэгъани кьольэIу кьашэ.

Узэрымылгъагъуу IэфI цыIэкьым.

Узэфэну псым хэ хьуемыукIэ (Wizefenu psim he xiwimiwich'e):
(Don't kill the dog in the water from which you need to drink) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Узейм уигъэкъакъэмэ, хамэм къакъэ къыуатынщ.

Узыгъэблагъэ гъэблэгъэжи узыгъэбий гъэбийж.

Узыукъыр уи бийщи, ущӀэзылъхъэжыр уи къуэшщ.

Узыхэфыжыну псым хэ хыумыукӀ, нумыгъэкӀыжыну фызым дзы хуумыус: (Don't kill the dog in the water from which you need to drink, and don't sully the name of your wife if you don't intend to divorce her) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Уи адэр фӀамэ, уэ уи шытхъукъым, къуэфӀ упӀамэ, къыпщытхъунщ: That your father is a good man, is not your doing. However, if you raise a good son, you get all the credit.

Уи анэ и Iэ илъым еплъи, уэ уи Iэ илъым едзакъэ.

Уи анэ зэрымысым дыщасэ умыкӀуэ.

Уи анэ къимылъхуар уи дэльхукъым, уи дэльху къимышари уи нысэкъым.

Уи благъэ и унащхъэ плъагъуу ублэмыкӀ.

Уи благъэ къыуитым и дзэ удэмыплъэж: Don't look a gift horse in the mouth.

Уи благъэ уемыпэгэкӀ—уи бийм благъэ хуэхъунщ: Don't behave arrogantly towards your relative – he might end up nearer to your enemy.

Уи бынрэ уи благъэрэ умыбж: Don't count your children and relatives.

Уи гъунэгъу и фэ къыптоуэ.

Уи гъунэгъу умыуб, уи благъэщӀи ущымытхъу: Don't say spiteful things about your neighbour, and don't praise your new relative.

Уи гъунэгъум къыпхуимыщӀэр жыжьэм къыпхуищӀэнкъым.

Уи гъунэгъур уи гъуапэщ: Your neighbour is your sleeve.

Уи гъунэгъур уи Iэнэгъумэ, уехъулӀащ: If you share a table with your neighbour, you are surely fortunate.

Уи къуэ уемыубзэ, уи бзи уемыгуауэ (Уи бзи—уи бзылъхугъи).

Уи къуэрэ уи нысэрэ къахуэбублэр къалэнщ.

Уи кӀуэдър си кӀуэдщ, уи къанэр си къанэш: Your loss is my loss, your gain is my gain.

Уи напӀэ гъалӀи лъы зэгъэгъуэт, унэкур бгъуэтмэ, уи джатэ къых.

Уи насып зыхэлъым дыщэхъ тепхъуауэ уолъагъу.

Уи ныбэ къикъыр уи бынщи, уи лъэуей къельэри уи джэдщ.

Уи нысэ уигу ебгъамэ, уипхъу ешхыдэ: If your daughter-in-law grieves you, scold your daughter (with the former within hearing range).

Уипхъу зэрысрэ уи нысэ и дыщрэ.

Уи тӀуанэ умыуб, уи бын ущымытхъу.

Уи фыз кыыхуэбублэ и хабзэщ.

Уи фыз ламэ, уи щлэлъэныкыуэр гуэхуаш.

Уи фызрэ уи лэщэрэклэ хэти дзыхь хуумыщл.

Уи фызыр бзаджэмэ, хьэдагъэ умыклуэ—махуэ кьэси уи хьэдагъэщ: If you have an evil wife, don't go to mourning visits – every day is your day of mourning.

Уи фызыр флымэ, джэгу умыклуэж—махуэ кьэси уи джэгуш: If you have a good wife, don't go to dancing parties anymore – for your life will be a very long dancing party.

Уи хьэщлэри гьафлэ, уи кьуэшири флыуэ льягъу (Wiy hesh'eri y ghafé, wiy qweshriy fiwe lhaghw): Spoil your guest but love thy brother.

Уи щхьэр зэрыкл нэхьрэ уи клэр зэрыль.

Уи щлалэ зэрыбгъасэщ, уилл зэресащ.

Укьэзыуклрэ укьызыгъэкльжрэ.

Унагъашлэ гужьейгъуафлэщ.

Унагъашлэ хьэщлэхуэфлш (Winaghasch'e hesh'exwef'sch): The household of newly-weds is most amenable to receiving guests.

Унагъуэ зилэм унагъуэ и плалъэ ещлэ.

Унагъуэм гъуанибл илэщ.

Унагъуэм льякыуибгъу щлэтщ.

Унагъуэ умышуу кьуажэ ухъункьым.

Унэ зэхэмыбзым си нэрыбз хэклуадэщ.

Унэ зимылэм унагъуэ илэжкыым.

Унэ пхашэ тешэбэщлш.

Унэ флейм лыр егъэжь.

Унэрыс зы бий нэхьрэ унэщлыб биишэ: Better a hundred enemies without than one enemy within.

Унагъуэжьрэ пхэжь мафлэрэ: East or West, home is best.

Унэкыуэщ хьэщлэ гьэфлэгъуейш (Wineqwesch hesh'e ghef'eghweysch): It is hard to spoil a guest who is a kindred relative (bearing the same surname).

Унэмышу хьэбахуэщ.

Унэnum я хьэ удз ехури

унэхунум я нысэ мэдыгъуэ.

Унэр зейр жьантлэклэщ.

Унэр зыгъэунэри благъэр зыгъэблагъэри фызш (Winer zighewineriy blagher zighelagheriy fizsch): It is the lady of the house who makes the household prosper, and it is she who makes the visitors welcome.

Унэр игуш, жьэгур и псэщ (Winer yigwsch, zhegwyr yi psesch): The house is her heart, the hearth is her soul.

Унэр щлэбгъэр губгъэныр иллын щхьэклэщ.

Ущыльхуэрэ ущыллэрэ.

Фадэр куэдрэ щытмэ, мэжабзэ,

хьыджэбзыр куэдрэ дэсмэ, мэутхьуэ: If a beverage stands for a long time it settles; if a girl remains single for long, she becomes turbid.

Фыз бзаджэ зиIэм и унэ умыкIуэ (Fiz bzaje ziy'em yi wine wimik'we): Don't visit the house of a man with a wicked wife.

Фыз бзаджэ лЫгъэжыщ (ЛЫр щIэх жыы ещI, жыхуиIэш): A bad woman causes her husband to grow old quickly.

Фыз бзаджэ хьэщIэмыгъашхэщ (Fiz bzaje hesch'emighashxesch): Said of a wicked woman who does not offer food to guests.

Фыз бий нэхърэ жылэ бий.

Фыз быдэ илI хьэлэлщ (Fiz bide yil' helelsch): A mean wife and a kind husband.

Фыз дахэ тхьэмахуэ фызщи

фызыфI ныбжырей фызщ: A beautiful wife is for a week, a good wife forever.

Фыз закъуэм дэмыIэпыкъу лЫр лЫфIкъым.

Фыз зымыIэ щIалэрэ

шхуэ зыпщIэхэмыль шырэ.

Фыз мыльхуэ дахэщ.

Фыз улыыхъумэ, благъи дэлыыхъуэ.

Фыз хуэмыху зиIэр насыпыншэщ (Fiz xwemixw ziy'er nasipinshesch): A man with a lazy spouse is unfortunate indeed.

Фыз хьэдэ лЫгъапцIэш (Фыз хуэмыхур лЫм еубзэурэ къегъапцIэ, жыхуиIэш): The lazy woman pulls the wool over her husband's eyes by piling compliments upon him.

Фыз щэ щIыгъуэщ.

Фызабэм и бын епIыжри

ЛЫгъуабэм и бын хуэпIыжыркъым.

Фызабэр бын щхьэтепхъуэщ.

Фызым еуэр лЫ мыхъуши,

хъуэр зымыдэр лЫ делэщ.

Фызым игъэпуда лЫр зыми къыдихыжынкъым.

Фызым и фIыр лЫгъатхъэщ.

Фызыр жыы хъумэ, фIы мэхъуж.

Фызыр тIэушхэ-щэшхэши,

лЫр зэ шхэгъуэ закъуэщ.

Фызыр щIагъуэмэ, унагъуэм къеIуатэ.

ФызыфI быдзышэ нальэ щыщIэркъым.

ФызыфI гьэтIылыгыгъэншэ хьуркъым (Fizif' ghet'ilhighenshe x'wrqim): A good woman is never without a store of victuals.

- ФызыфI зиIэ и гуауэ шэчыгъуафIэщ:** Misfortune is bearable to the person with a good wife.
- ФызыфI зиIэм хъуэхъу и унэ ильщ** (Fizif' ziy'em x'wex'w yi wine yilhsch): Toasts are said in the house of he who has a good wife.
- ФызыфI и хъэку ятIэ хъзырщ** (Fizif' yi hekw yat'e hezirsch): The oven (literally: the clay of the oven) of a good wife is always ready.
- ФызыфI и Iэнэ зэтетщ** (Fizif' yi 'ene zeteitsch): The table of a good wife has many layers.
- ФызыфI илI гъуэмылэншэ хъуркъым** (Гъуэмылэ=traveller's fare) (Fizif' yil' ghwemilenshe x'wrqim): The husband of a good woman does not go without his road fare.
- ФызыфI илI нэкIушхъэплъщ** (Fizif' yil' nek'wschheplhsch): The husband of a good woman is red-cheeked (happy, jovial).
- ФызыфI илI цIэрыIуэщ** (Fizif' yil' ts'eri'wesch): The husband of a good woman enjoys a good name.
- ФызыфIым лы Iейр добжыфIэри
- фыз Iейр лыфIыр добжыгуэ** (Fizif'im l'i 'eyr dobzchif'eriy, fiz 'eyr l'if'ir dobzchigwe): A good wife enhances the stature of even the worst of men, a bad wife diminishes the status of even the best of men.
- ФызыфIыр унэщи, фыз Iейр щIыунэщ** (Fizif'ir wineschiy, fiz 'eyr sch'iwinesch): A good woman is a household, a bad woman is a cellar.

ФIыльагъуныгъэр къупщхъэ зауэм хуэдэщ.
 ФIыуэ зэрыльагъуитIыр
 зы фэ джанэм зэдохуэ.
 ФIыуэ узэрыльагъумэ,
 бгъэнышхъэ унэри жэнэтщ.
 ФIыуэ укъэзыльагъум
 уи дагъуэр уегъэльагъуж,
 жагъуэу укъэзыльагъум
 уи нэ щIыбагъкIэ еIуэтэж.
 ФIыуэ плъагъум зыкъебгъэщIэnumэ, и цIэр куэдрэ жыIэ.
 ФIыуэ слъагъум хуэзмыщIэnur сremыIэ.

Хамэ щIалэ бгъэуджмэ,
 и анэ къеджэмэ, кIуэжынщ.
 Хамэм ухуэмыубэ,
 быным ухуэмыдзыхэ.
 Хэгъэрей хуэмыхум хъэ кыуегъэдзакъэ.
 Хэгъэрей бзаджэ дэкIуатэ кIыхыщ.

Хэгъэрей бзаджэ шу ужьщ.
ХэгъэрейфI лыхъуи, былымлтыхъуэ кIуэ.

Хьэ мыбанэ унэ гъэунэхъуш: A silent dog is the ruin of the house.

Хьэ пэтрэ и шырыр дзапэклэ зэрехъэ.

Хьэ хей умыукI, фыз хей нумыгъэкIыж: Don't kill an innocent dog, and don't divorce an innocent woman.

Хьэдрыхэ кIуэрэ зи дыщ кIуэжрэ хэт иубыда? (Хьэдрыхэ=the life after).

ХьэкIуф зофий, зэфэгъу зэIуошIэ (ХьэкIуф – адыгэхэм ящыщ зы лъэпкъыу мэзым хэсу Хы фIыцIэ Iуфэм Iуасщ; Hek'wf=one of the Circassian clans that used to live in the forests by the Black Sea) 1. Birds of a feather flock together; 2. Like draws like; 3. Like will to like.

ХьэкIуфхэр зофийри, зэфэгъухэр зэкIуомш (ХьэкIуф – адыгэхэм ящыщ зы лъэпкъыу мэзым хэсу Хы фIыцIэ Iуфэм Iуасщ; Hek'wf=one of the Circassian clans that used to live in the forests by the Black Sea; зэкIуом – урыс псалъэ кум жыхуалэм къытекIагъэнуш, зэблагъэщ, жыхуиIэщ): 1. Birds of a feather flock together; 2. Like draws like; 3. Like will to like.

Хьэмэшыпхэ благъэщ: Distant relative.

ХьэмэшыпхэмкIэ къэкIуэкIа: 1. Remote kinsfolk; 2. Related only through Adam.

ХьэщIэ жагъуэ псы кIэщIакIэ (Hesch'e zhaghwe psi ch'esch'ach'e): They splash water under the unwelcome visitor.

ХьэщIэ здэщыIэм хэгъэрей шыIэщ (Hesch'e zdeschi'em xegherey schi'esch): Where there is a guest there is an honorary guest-companion.

ХьэщIэ зи жагъуэм лыхуэ хуегъажьэ (Hesch'e ziy zhaghwem lixwe xweighazche): For the obnoxious guest sinewy meat is prepared. [This is an inferior kind of meat. In Adigean: ХьакIэ зиджагъом лыфэ фегъажьэ].

ХьэщIэ къакIуэмэ, хэгъэрейр мэгуфIэ (Hesch'e qak'weme, xeghereyr megwf'e): When the guest comes on a visit, the honorary guest-companion is delighted.

ХьэщIэ къыхэмэ, хэгъэрейр мэгуфIэ (Hesch'e qiyheme, xeghereyr megwf'e): When the guest comes on a visit, the honorary guest-companion is delighted.

ХьэщIэ хьэщIэ тепсыхэ [хьэщIэтепсыхэ] и жагъуэщ (Hesch'e hesch'e teipsixe [hesh'eteipsixe] yi zhaghwesch): A guest resents the arrival of another guest.

ХьэщIэм и ерыскъыр къыдокIуэ (Hesch'em yi yerisqir qidok'we): The guest's victuals arrive with him.

- ХьэщIэмыгъашхэ цIэрыIуэщ** (Hesch'emighashxe ts'eri'wesch): He who doesn't offer food to his guest becomes notorious.
- ХьэщIэр бысымым и гъэрщ** (Hesch'er bisimim yi ghersch): The guest is a captive of his host.
- ХьэщIэр жэщищ исмэ, быным ящыщ мэхъуж** (Hesch'er zheschiysch yisme, binim yaschisch mex'wzh): If the guest stays for three nights, he becomes part of the family.
- ХьэщIэ куэдрэ щысмэ, бысымыр йозэш** (Hesch'e kwedre schisme, bisimir yozesh): If the guest stays for too long, the host becomes very weary.
- ХьэщIэр нэщхъеймэ, бысымым и ягъэщ** (Hesch'er neschx'eyme, bisimim yi yaghesch): If the guest is upset, it is a grave concern for the host.
- ХьэщIэр хущхъерей хъумэ, гъашхи гъэгъуэльыж** (Hesch'er xwschherey x'wme, ghashxiy gheghwelhizh): If your guest starts to yawn, feed him and then let him sleep.
- ХьэщIэр хъэзыр шхъэкIэ, бысымыр хъэзыр?** (Hesch'er hezir schhech'e, bisimir hezir?): The guest is ready, but is the host also ready?
- ХьэщIэр шхэмэ, бжэм йоплъ** (Hesch'er shxeme, bzhem yoplh): After eating, the guest looks at the door.
- ХьэщIэр шхэм—бжэм йоплъ** (Hesch'er shxem—bzhem yoplh): After eating, the guest looks at the door.
- ХьэщIэфI и бысымыбжэ зIухаш** (Hesch'ef' yi bisimibzhe ze'wxasch): The (door of the) host's guest-room is open for a good guest.

Хьыджэбз къапшэмэ, уэ зэрыбгъасэщи,
 пхъужь къапшэмэ, зэресагъэххэщ.
 Хьыджэбз унэгуашэмэ, тхъэмбылыкъу ешу.
 Хьуэн зимыIэр и дыщ кIуэжри хьуэн кьихьщ.

Цыхубз зыщIэмыс унэр сабафэщ: A house without a woman is full of dust.

Шыгъу пут зэдумышхыу узэрыщIэркъым.
 Шыпхъум и гур дэльхумкIэ гъэзащ.
Шыпхъуншэ нэхърэ шыпхъу нэф: Better a blind sister than no sister at all.
 Шыпхъуншэрэ хьэдагъэншэрэ.

Щхъэгъусэр насып зэхэгъэкIыпIэщ.

Щхьэж и ныбжьэгъу и гьуджэ-мажьэщ: (Each is his friend's mirror-comb) A person (man) is known by the company he keeps.

Щхьэж и фэгъу и гуэгъуш.

Щхьэж хуэфашэ и щауэгъуш: Birds of a feather flock together.

ЩхьэзыфIэфI щхьэзыфIэфI кьельхуж: A boastful parent gives birth to a smug child.

ЩыпэлIыр щыпэнэхуши, етIуанэлIыр IулIэIуданэщ.

ЩIалэ гурэпкIырэ нэхрэ лыжь гупсэхуфI: Better a lucid old man than an unbalanced child.

ЩIалэр унэ псоми я малъхьэщи, хьыджэбзыр унэ псоми я нысэщ.

ЩIэщыгъуэр икIри зэрыукIыр кьихьащ.

Я выр уэдрэ я хьэр пшэрмэ, унагъуэщ.

Я нэхьыжь и унафэ я хьыджэбз екьутэ.

Я ныху зэпхаш (Я щэхуи я нахуи зэрощIэ, жыхуиIэщ): They know everything about each other. They are intimate friends.

Я щIалэ щIыбыцэ, я кхьуей цы защIэ.

Ял зэхэбгъавэми, я лэпс зэхыхьэнукъым.

Ямыгъэпхьу пхьукIэ ищIэркъым.

Ямыльэгъуа бланэ кьаукIыркъым: You can't shoot the deer that you don't see.

Япэ кьапшэр уи фызщ, етIуанэу кьапшэр уи кьанщ.

Яубыр бысым щIы (Yawibir bisim sch'i): Choose as your host the person whom the people say spiteful things about.

Яхь зэхэпхмэ, уипхьу уфIошI.

Iэр бутхыпщIкIэ, Iэбжьанэр пыхурэ?: Do the nails fall out when you shake out your hand?

Iэташхьэ ильагъумэ, хьыджэбзыр мэгуфIэ.

Iыхьлы делэ напэтехщ: A stupid relative is an object of shame.

Iуданэ кIапэр кIэщIщ, жыпIэу хыфIумыздэ,

пщыкьуэр щIалэщ, жыпIэу думыздых.

On Circassian Folklore

(Адыгэ фольклорым теуа
псальафэхэр)

Адакхэ мэзынэ: Red-cheeked; ruddy, rubicund.

Адакхэ лъэджажэ: Plain, shortish person who pretends to be solidly built.

Ажэ жьакIэ: (contempt.) Goatee (said of an old man).

Бгырыпх пцIанэ: Girdled without a dagger (literally: 'naked waist-belt').

Бгъэгү IэмыщIибл: With a Herculean chest.

Бесльэней пцIапцIэ: Beslanay galantine (said of an obese sedentary person. Nickname of Prince Beslan Janx'otoqwe, the 16th century potentate who updated the Circassian peerage system).

Вым хуэдэу лъэщц: (As strong as an ox) Strong as a horse.

ВитI-жэмитI (унагъуэ): (Two oxen and two cows) Peasant (family) of average means.

Ефэ-ешхэ нэхрэ джэгү (Yefe-yeshxe nex're jegw): Better a dance party than a drinking-bout.

Жыхафэгур зи шэджагъуакIуэ: Said of a slacker, idler.

Жыхафэгур щхьэцыкIэкIэ епхьэнкI: Said of a faultless housewife.

Зи набдзитIыр мазэм и ныкъуэ: She whose eyebrows resemble the crescent moon.

Зы къамапIэ къамитI ихуэркъым: Two daggers do not go in one sheath.

ИгъащIэкIэ узэрамышэн къафэжьщ: 1. Absolutely unfit, useless; 2. Utterly useless method; 3. For no reason at all; 4. Neither here nor there.

Куэсэ жьакIэ: Sparsely-bearded (man) (sign of an unkind man).

КIэн джэгүш: 1. Childish occupation; 2. Not serious.

Лъэс къабзэщ: He's a bad dancer. Also said of a man left without a horse.

Ллакъуэлэш щыльху: Blue blood, high blood.

Лы фыццэ гъуццынэ: Darksome man with eyes the colour of iron (of Nart Sosriqwe).

Лы цыккы къамэшхуэ: Puss in Boots.

Мыкъан и мыккыхь-мыккыццэ зэтельщ: Untidily dressed up, like Miqan.

Мысостей бжьищ (Мысостхэ – къэбэрдеипщхэм ящыщ зы лъэпкъыу щытащ. *The Misosts were one of the princely families in Kabarda*): The three goblets of the Misosts (punishment for late-comer to evening party)

Набдзэ зытетьым я нэхъ дахэ: 1. She's a picture of beauty; 2. She's the most beautiful of them all.

Наурыз псэлъэгъуей: Dumb dog.

Пхъурыльхур къыхьэмэ, псатхьэр магъ: When the nephew comes into the house, the icon weeps. [Historically, some visitors from Kabarda used to break the icons of their Christian Kabardian hosts in Mozdok, a settlement of Christian Kabardians in northeast Kabarda]

Пщыккыуэццэ мыхъуамэ, къыджелэ щэхур!: Tell us your secret, if it isn't the pet name of your brother-in-law! [A woman never called her parents-in-law, husband, or her brother-in-law by their names. In the last case, she used a pet name, пщыккыуэццэ, to refer to him, for example, as 'Дыгъэццыккы' 'Little Sun'. It was a secretive appellation that she never divulged outside the family circle].

Пыцэ зыщхьэрыгъ: (Person wearing a cap) 1. Man, male; 2. Real man, he-man.

Тэрч кхъуэ ныккыащ (Terch q'we yisich'asch): (The pig swam across the Terek) A nosy question was answered in this manner.

Уи пыцэ угъурлы ухъу!: Bless your cap! [Said to a newly-married man]

Улэрэ узэгъэжмэ, дыщэм хуэдэщ, Тамбий урифыз нэхьрэ: It is better to rot in hell than to become Tamby's wife.

Хэтхэ я унэ къанжэ тес?: (On whose roof is a magpie perched?) With whom are you in love?

Щауэ къэрабгъэ нысащӀэ гъэшынэщ: The cowardly fiancé
terrorizes the bride.

Щхьэлыкьуэ хыву и пэр дрегъэзей: He puts on airs.

On Work

(Лэжэным епха псальэжьхэр)

Абрэмывэ вагъэгъэкӀуэдщ (Абрэмывэ: In the Nart Epos, a stone of immense size and great weight; вагъэ: ploughed field).

Адакьэрэ пэт джэджьейр егъашхэ: Even the cock feeds the chick.

Адыгэщрэ лӀы бэшэчрэ: The Circassian horse is like a very patient man.

Алыхым занщӀэу зыри кьыпхуридзыхынкьым: No pains, no gains.

Алыхыр ещӀэ, ящӀамэ ешх (Alihir yesch'e, yasch''ame, yeshx) (Мылажьэу шхэм ауаныщӀу хужаӀэ. Milazchew shxem awanisch'u xwzha'e. *Said sarcastically of a person who eats without doing any work*): 1. He is a(n) lazybones/idler/loafer; 2. He is good for nothing.

Апрелым и бгъум гуахьуэр пкӀэм драдзейж: On the ninth of April the pitchfork is thrown up back in the loft.

Апрелым и блым мэкьу Іэмбатибл хуэгъэтӀыль (Іэмбат=quantity of hay taken by pitchfork at one time): Save seven pitchforks of hay for the seventh of April.

Апрелым мэлыжьыхьщ (Мэлыжьыхь=April).

Аргьынэ кӀыхьыр и жагъуэщ, шынакь кӀы гъуанэр и щӀасэщ: Long windrows are his odium! The round-handled bowls are his joy! [This is in reference to the haymaker. It is sung in the haymaking song 'МэкьупӀэ махуэри...' ('Meqwp'e Maxwery...'; 'Meadow of good fortune...')]

Аргъуейр пхьӀэшэм щӀэшӀа вы бжьакьуэм тести «довэ» жиӀаш: The mosquito on the horn of the harnessed bull said: "We are ploughing."

Армум хиса жыгыр мэгъу: The tree planted by the clumsy (soon) dries up.

Армур мэз кӀуэмэ, арэфым жьитӀ гуэту кьешэ (Арму=clumsy; арэф=hook).

Бавэ нэхьрэ бэв: Better a rich harvest than great tilling.

БаӀуэ нэхьрэ бащӀэ (куэд жызыӀэ нэхьрэ куэд зылэжь, жыхуиӀэщ. Ba'we nex're basch'e): 1. More work and less chatter; 2. More cider and less talk (US); 3. Doing is better than saying.

Бэр зэщӀэхьаемэ, щӀыр кьагъэхьей: There is strength in union.

Бжэ зыдэсым фо дешӀэ: Where there are bees there is honey.

Бжыхьэ бейщ: Autumn is a time of plenty.

Бзурэ пэт абгьуэ ещ: Even the sparrow builds a nest.

Былымыр икИи хьугьуейщ, икИи хьумэгьуейщ (Хьугьуейщ—кьэгьуэтыгьуейщ): Riches are hard to find and difficult to keep.

Выгьашхэрэ пэт пхьэ кьешэ.

Выгьашхэрэ зобзейж (Зы гуэху гуэр зымыщIапхьэ щыIэкьым, жыхуиIэш).

Выжь и махуапщIэ выщIэ и уасэщ: An old ox's day's work is worth a whole young ox.

Вы зымыIэм шкIэ щIешIэ (Vi ziyimi'em shch'e sch'eisch'e): (He who has no oxen, harnesses a calf) 1. Half a loaf is better than no bread; 2. Any port in a storm; 3. If you can't have the best, make the best of what you have; 4. Among the blind the one-eyed man is king; 5. There is small choice in rotten apples.

Вы лIам сэ хэзыIу: (He is stabbing the dead ox) He is doing this for no reason at all.

Вым хуэдэу лэжьэн: 1. To work like a horse, or a Trojan; 2. To sweat one's guts out.

Выр жьы хьумэ, шкIэм хаутIыпщхьэж: When the ox becomes old, he is released with the calves.

ГуахьуэкIэ уанэ трельхьэ: (He is saddling the horse with a pitchfork) He is negligent, careless.

Гуащэтешэрэ пэт унэ епхьэнкI.

Гуэн нэщI нэхьрэ хадэ нэщI: Better an empty garden than an empty corn-bin.

Гуэн нэщI щыIэщи, хадэ нэщI щыIэкьым (Гуэн: covered wattle granary): There is such a thing as an empty granary, but not an empty garden.

Гуэн щхьэкIэ, нэщIщ, жьыщIа щхьэкIэ, фIейщ.

Гур щыкьутэм щашIыж: They repair the cart at the spot.

ГьавэщIэр кьыпIэрымышьэу, гьавэжьым уемыльэстауэ: (Cast not out the old crop till you bring in the new) Cast not out the foul water till you bring in the clean.

Гьатхэ дыгьэм кIагьуэпскIэ уегьэпскIри, бжыхьэ дыгьэм тхьупс кьыптрекIэ.

Гьатхэм хьумысар бжыхьэм бгьуэтыжыркьым: (What you haven't sown in spring you won't find in the autumn) They must hunger in winter that will not work in summer.

Гьатхэ уафэр гьуанэщ.

Гьэ мэкьумэш пэтрэ яух.

Гъэм и зы махуэм щымахуэм уегъашхэ: One day (of work) in summer feeds you the whole winter.

Гъэмахуэм гупкIэ жьауэри унэщ: Even the shade of the cart is home in summer.

Гъэмахуэм кыуымылэжьа щымахуэм бгъуэтыжыркъым: They must hunger in winter that will not work in summer.

Гъэмахуэм Iэжьэ щыи, щымахуэм гу щы: Make a sled in summer, a cart in winter.

ГъэфIым умыгъуэта гъейм бгъуэтыжыркъым: What you didn't find in a good year, you won't find in a lean one.

Гъей нэхърэ пщей: Better an evil prince than a year of dearth.

Гъуагъуэми гъущэу (Мэкъумэш къехьэлIэжыгъуэу уэшх щыхуэмей зэманым жаIэ): If it thunders, may it remain dry! (said at time of harvesting, when rain is definitely not needed).

Гъущыр плъа щыкIэ еуэ: Strike while the iron is hot.

Дыгъэр къепс щхьэкIэ, лыпсыр кыпож.

Дыжэф пцIанэ хьуркъым: He who knows how to re-sew will not go naked.

Дыщэр и Iэм кыпощ.

Дзыгъуэ пэтрэ щымахуэм хуогъэтыльэ: Even the mouse saves for the winter.

Дзыгъуибгъуэ зэдeIэмэ, кхъуей кIадащхьэ трач (Dzighwiybghw zedeI'eme, q'wey ch'adaschhe trach): (If nine mice pull together, they can remove the cover of the cheese vat) Many hands make light work.

Емызэш мэшыбэ ещIэ (Yemizesh meshibe yesch'e): A hard worker reaps a rich harvest.

Емыкъум еплъи дэзышым еуэ.

Емыса лэгъупэжь хьуркъым (Лэгъупэжь=head of group of shepherds, horse-breeders, etc., on mountain pastures): He who is ignorant of the good rules of conduct does not become a leader.

Жэм къэшэхуи вы щэхуи хэкIыж (Ар лъхуэнщи вы хьун кыльхунщ, жыхуиIэщ): Buy a cow and sell the bull (she'll give birth to a future bull).

Жэмым ишх и гъэщц: What the cow eats is (becomes) her milk.

Жыхафэр щхьэцыкIэкIэ епхьэнкI (Зи псэ емыблэжу унагъуэм Iуэху щызыщIэ нысэм хужаIэ): (She sweeps the floor with her

hair) Said of a daughter-in-law who works hard at household chores.

Жэшырыдэ махуэрыдыхьэшх (Юэхур шимычэзум зылэжьым ауанышЮ хужаІэ): (She sews at night and laughs during the day) Said of woman who doesn't do the right thing at the right time.

Жылэ(р) зыгъашхэ(р) шхын шхьэкІэ малІэ (Zhile(r) zighashxe(r) shxin schhech'e mal'e: (He who feeds the villagers, i.e. the cook, is himself dying of hunger) 1. The cobbler's wife is the worst shod; 2. Wilful waste makes woeful want; 3. Waste not, want not. [Зи гугъу ищЫр пщафІэрш; i.e. the cook]

ЖьэрыІээ Іэпэзадэ (Zcheri'eze 'epzade): It's one thing to flourish and another to fight.

Жьырытэдж насыпыфІэщ: (The early riser is accompanied by good luck) 1. Early to bed and early to rise makes a man healthy, wealthy and wise; 2. He that will thrive, must rise at five; 3. The early bird catches the worm; 4. It's the early bird that catches the worm.

Жьыуэ кьэтэджа шІегъуэжакъым (He who rises early has never been sorry) 1. Early to bed and early to rise makes a man healthy, wealthy and wise; 2. He that will thrive, must rise at five; 3. The early bird catches the worm; 4. It's the early bird that catches the worm.

ЗэдэпщІэ шІэхши, зэдэшхэ ІэфІщ (Zedepsch'e sch'exschiy, zedeshxe 'ef'sch): What is done collectively is finished quickly; what is had with others is tasty.

ЗэбгъащІэр ІэщІагъэщи умыщІэр ІэфІщ.

Зэхэшэ шэбэщ.

Зэхьэээхуэ мэунэри зэижитІ мэунэхьу.

Зэшыбэ бэхьщ (Зэкьуэш куэдым куэд кьалэжь, жыхуиІэщ): Many brothers achieve much.

Зэлэм Іэмэ щоу.

Зэлусэм псэ хельхьэ.

ЗекІуэ и вакъэ лажьэркъым (Жэрдэм зыщІэм, лажьэм зыгуэр кьелэжь, жыхуиІэщ): (The campaigner's shoes do not wear out) He who displays initiative shall earn something for his troubles.

Зи бэ пщІэм уриІээщ: Practice makes perfect.

Зы гьэм шкІэш, етІуанэм жэмщ: One year it's a calf, the next it's a cow.

Зы гьэр тІэу кьакІуэркъым: A year passed never comes back.

Зы махуавэр зы махуэшхкъым: One day of tilling does not correspond to one day of eating.

Зы тхьэрыкьюэф **Іэнэ зэдытешыкІащ** (Губгъуэм зэдиташ, щызэдэлэжьащ, жыхуиІэщ).

Зыбзым пабжьэм хедзэри зыдым кыыхехьж.

ЗыгъалІи кьакІуэ жаІакъым (Щичэзум лажьэ, щичэзуми зыгъэпсэху, жыхуиІэщ): Be moderate in work.

Зымышхыжын и мэкъумэш щІэкІэщ.

ЗымышцІэм щІакІэ и Іушц (щІакІэ: chaff): He who doesn't work gets his share in chaff.

Зым Іэпыхур адреим кьиштэжу: Hand in hand.

ЗыщІ нэхьрэ еплъ нэхь Іэзэш: Practice makes perfect.

ЗыщІэн зымыгъуэтым и унэр кьречри (е иречри) иресэж (Zisch'en zimighwetim yi winer qreichriy (e yireichriy), yireisezh): 1. An idle brain is the devil's workshop; 2. By doing nothing we learn to do ill; 3. Idleness is the mother of all evil.

И гуащІэ хьэпІацІэм яхуехьумэ (Гугъу зезымыгъэхьым ирегиеу хужалэ): Said in reproach of person who shies of labour.

Из зытыфым итІ кыыхохьуэ (Yiz zitifim yit' qixox'we): 1. Sometimes the best gain is to lose; 2. Throw out a minnow to catch a whale.

И лъэщІ вы тетщ: Lazy, slow, sluggish.

И хьер мащІэщ, и гумэщІ бэщ (Хьер мащІэ фІэкІ кызыпымыкІу гуащІэ куэд зытекІуадэ Іуэхум хужалэ): Said of hard toil that is of little benefit.

Илъэс Іуэху кьэщтэжыгъуейщ.

КІыщ уэщыншэщ (КІыщ=forge; уэщ=axe with rounded butt): The shoemaker's wife is the worst shod.

КьэкІуэгъуафІэ кІуэжыгъуафІэщ (Гугъуехьыншэу кыпхэхьуар кІуэдыжыгъуафІэщ, жыхуиІэщ. Qek'weghwaf'e k'wezhighwaf'esch): Easy come, easy go.

КьэкІуэгъуэ джадэ нэхьрэ кІуэжыгъуэ джадэ: Better a trudging departure, than a plodding arrival.

Кьэт кІыхь, кьэхь мащІэ: Absent for long, but he brought little.

Кьебыбажэ нэхьрэ кьежьэуашхэ (Кьебыбажэ – кьельэтажэ. Уэшхыр псынщІэу кьежьэу зэуэ щхьэщыкІ нэхьрэ щІым пкьрыхьэу хуэм-хуэмурэ кьешхым нэхьыфІщ жыхуиІэщ): It is better for gentle rain to seep slowly into the ground, rather than a torrent that washes away the soil.

КызыхэкІам хыхьэжащ (Qizixech'am xihezhasch): 1. What is got over the devil's back is spent under his belly; 2. Ill-gotten, ill-spent.

Кхъуафэкигыр зэдэзыгыр псым ехь (Q'wafech'iyt'ir zedezi'ighir psim yeh): (He who holds on to ends of two boats gets swept by the river) To fall between two stools.

ЛэжэнкIэ уашхэши, шхэнкIэ лыхъужьщ (Lezchench'e washxeschiy, shxench'e l'ix'wzchs): (He works like a badger but eats like a hero) He works like a badger but eats like a wolf.

ЛэжэнкIэ уашхэщ, шхэнкIэ дыгъужьщ (Lezchench'e washxesch, shxench'e dighwzchs): He works like a badger but eats like a wolf.

Лы и къуэгъурэ вы и гъуррэ.

Лым я нэхъ мыгъуэм Iуэхугъуибгъу зэпеч.

Мастэ бейщ: The needle is rich.

МастэкIэ Iэшщ, шатэкIэ бзаджэщ: (Clumsy with the needle, but voracious with the cream) He works like a badger but eats like a wolf.

Мэкъу еуэм зегъазэри кхъуей зыхузыр тхъэмыщкIэщ (Нэхъ Iуэху тыншыр нэхъ гугъуехъу зылытэм ауаныщIу хужалэ): Said sarcastically of a person who thinks his easy work is hard to do.

Мэкъуауэгъуэ щIалэ дэгущ.

Мэкъуауэгъуэжъым гум жъы дрегъэху.

Мыбзэф и лэныстэ мэбзакъуэ: The scissors of the person who can't cut gets blunt.

Мыдэф и Iуданэ кIыхъщ: (The thread of the bad seamstress is long) A bad workman quarrels with his tools.

Мыхъэжэф и щхъэлыкъуэкI къопкI (Хъэжэн=to mill, grind; щхъэлыкъуэкI, щхъэлкъуэкI=Iэщхъэл мывэр зэрагъэкIэрахъуэ къущ; handle of mill): A bad workman quarrels with his tools.

Мыщхъэх дахашIэщ (Щхъэх=laziness, idleness; sloth; indolence): Hardwork adorns.

Набдзэ ищI фIэшIурэ нэр ирищIаш (Набдзэ=eyebrow): He made things worse rather than better.

Нанэ хъэлIамащIэш, дэдэ кIэрыщIэнщ (ХъэлIамэ=boiled flat cake made from maize flour): Grandma makes the cakes and grandpa hangs them up.

Насыпыр пщэдджыжъым ягуэш (Жъыуэ укъэтэджу уи Iуэху яужь уихъэн хуейщ, жыхуиIэш): 1. Early to bed and early to rise

makes a man healthy, wealthy and wise; 2. He that will thrive, must rise at five; 3. The early bird catches the worm; 4. It's the early bird that catches the worm.

Нэ ильагъу нэ ещIэж: The eye knows what the eye sees.

Нэм фIэбэр Iэбэм еух.

Нэр делэщ, Iэр бланэщ.

НэрыIээ Iэпээдэ: It's one thing to flourish and another to fight.

Ноби махуэщ къэунэхури мазэщ (Nobiy (Noberiy) maxwesch, qewnexwriy mazesch): (Today is yet another day, and the moon still shines) What may be done at any time will be done at no time.

НыкъуэцIалэ-ныкъуэтхьэщI (ИкIэм намыгъэса Iуэхум хужалэ. *Said of an unfinished business*): Half-soiled half-washed.

Нысэшхуэ и мастэу егъэбакъуэ.

ПсэукIэмыщIэ – уэкъулэ щIрейщ (Уэкъулэ=entreaty for mutual aid).

Псэуным лъакъуибгъу щIэтщ.

Псы здэщымыIэм бдзэжьей щоцэ: (He's fishing where there's no water) He is beating the air, milling the wind.

Псым тхьу трех (къытрах): (He's [They are] skimming butter off water) He's (They are) beating the air, milling the wind.

Псыр кхьузанэкIэ зэрехьэ (ез): (He is passing water through the sieve) He is beating the air, milling the wind.

Псыр хуэмми псы Iуфэм IуелъэсыкI (Psir xwemmiy psi 'wfem 'weilhesich'): (Even slow water washes away the river-bank) Even a drop corrodes the stone.

ПхьащIэр пкIэлъеиншэщ (Px'asch'er pch'elheyinshesch): (The carpenter has no ladder) The shoemaker's (cobbler's) wife is the worst shod.

Пхьэ къуэщIийми шэ къегъэпщт: (Even a wood splinter boils the milk) Even a single drop gnaws away at the stone.

Пхьэ шыпаупщIкIэ къуэщIийкI мэлъей (Px'e schipawipsch'ch'e qwesch'iyich' melhey): (When you log wood, splinters fly) You can't make omelets without breaking eggs.

ПхьэIэщэ вийм зэдащтэмэ, щIыгуль къагъазэ.

ПхьэIэщэм вы щIэмыщIамэ, пхьэдакъэщ: A plough without bullocks is a mere stump.

Пщэдеи махуэщ, къэунэхури мазэщ (Щхьэхынэм зэман гьэкIуэкIэщ. АуаныщIу къапсэль) (Pschedeyi maxwesch, qewnexwriy mazesch): (Tomorrow is yet another day, and the moon will also shine) 1. What may be done at any time will be done at no time; 2. He keeps changing his mind.

ПщылІ хуэдэу, лажьи, пщы хуэдэу, ушхэнщ (Pschil' xwedew, lazchiy, pschi xwedew, wishxensch): Work like a slave, and you shall eat like a lord.

ПщылЫр гьэпщылыкІэкІэ Іээщ (Pschil'ir ghepschil'ich'ech'e 'ezesch): A serf knows how to make people toil.

ПщІантІэпс пщІэншэ хьуркьым: Hard toil doesn't go unrewarded.

ПыІэээфІэхь махуэщ (ПыІэээфІэхь=Circassian game in which horsemen snatch a cap away from one another, the object of the game being to carry away the cap; it requires both skill and strength. Іуэху щІэным и гуащІэгьуэщ, жыхуиІэщ. *Said of a day of hard toil*).

Пастэгьяжэ зиужьыжащ (Зи Іуэху щІэкІэм зиужьам хужалэ): Said of a person whose work method has developed.

Сэтэнейр кьэщхьэлъэмэ гьунэ иумыльыж.

«Си хьэ цІыху хьуащэрэт!» – щыжаІэ махуэщ (Лэжьэгьуэм и гуащІэгьуэ махуэм хужалэ): If only my dog could turn human (said on a day of hard toil).

Тэнымрэ дэнымрэ зэхуэдэщ (Утэми ухэдэми – тІум щыгьуэми ущыуэнкІэ хьунуш, жыхуиІэщ): (Offering and choosing are the same) While offering or choosing you might make a mistake.

Уэгьум ихьар уэлбанэм кьехьыжри, уэлбанэм ихьар уэгьум кьихьыжыркьым: What is taken by the drought is brought back by prolonged rain; what is taken by the rain is not brought back by the drought.

Уэлбанэ махуэр щІэпытхьщ, фызым я тхьэгьуэр кьэбгьавэщ.

Уэсэпс хуабэ мэшгьэкІщ: Warm dew is good for growth of millet.

УэфІрэ уэлбанэрэ я хьэкь зэтенэркьым.

Удэмэ – Іуданэ, убзэмэ – бзыхьэхуэ: If you sew – a thread; if you cut – a rag.

Удз кьыхэш, уэтэр шэж: Remove from the grass and take back to the winter quarters (of animals).

Уеплгу ущыс нэхьрэ уисми еІуб.

Уеуэмэ – мэкьуш, уемыуэмэ, кьурэщ (Weiweme – meqwsch, weimiweme, qwresch): If you reap – it's hay; if you don't, it's dry grass.

Узэгугьур кьогугьуж.

Улажьэмэ, лыжь пшхынщ, умылажьамэ, лажьэ бгьуэтынщ (Wilazcheme, lizch pshxinsch, wimilazcheme, lazche bghwetinsch): If you work, you'll eat (salted) dried meat; if you don't, you'll get into trouble.

Улажъэу ушхэжын нэхьыфI щыIэкъым (Wilazchew wishhezhin nex'if' schi'eqim): There is nothing better than to eat from your own sweat.

ХамэIэр Iэгъзагъэ щхьэкIэ, гугъзагъэкъым: Outside help relieves the hand but not the heart.

ХамэIэ Iэгъэпсэху щхьэкIэ, гу гъэпсэхукъым: Outside help relieves the hand but not the heart.

«Хэт бей?» щыжаIэм, «мастэ бейщ» жаIащ: When it was said: "Who is rich?", "The needle is rich", came the answer.

Хыумыльхэ кьыхэпхыжыркъым (ЩIым тепсэмэ, кьытохыж жыхуиIэщ): Sow and you shall reap.

Хуэмыху и Iуэху блэкIыркъым (Хуэмыху=lazybones; sluggard; laggard): The work of the loafer doesn't get done.

Хуэмыхум щхьэусыгъуэ и куэдщ (Хуэмыху=lazybones; laggard; щхьэусыгъуэ=excuse): A bad workman quarrels with his tools.

Хьэдрыхэ мывэхэх кIуэн (Хьэдрыхэ=life beyond the grave): (To go to the world beyond to fetch stones) To be engaged in a futile undertaking.

Хьэм нэщI щхьэIуо щеуэн (Хьэм=threshing-ground; нэщI=empty):
1. To be engaged in a futile action; 2. To waste one's fire; 3. Sisyphian toil.

Хьэмтетыгъуэ гьаблэ щыIэкъым: There's no hunger whilst one is at the threshing-floor.

Хьэрычэтым берычэт хэлыщ: Initiative is blessed.

Хьуэжэ лыщIэ кьыщтэри лыщIакIуэ ежъэжащ (Хьуэжэ=man of cloth; лыщIэ=farm labourer).

Цыхум нуасэр и лэжыгъэщ: 1. A man is judged by his deeds; 2. A man is known by his work.

ШэмыгъапцIэ жэщ (Гьэмахуэм жэщ кIэщIым хужаIэ): Said of a short summer night.

Шу гьуэгурыкIуэм бзыпхэ трех (Цыхубз дэрбзэр Iэзэм хужаIэ): Said of a skillful seamstress.

Шылэм и кIэм зеукIыж.

ШыIэ зиIэм насып иIэщ: 1. Patience pays dividends; 2. Everything comes to him who waits.

Щаклуэр зэлузэбзмэ, бажэбз кьехь (Щаклуэ=hunter; бажэбз=vixen):
Soft fire makes sweet malt.

Щихур кыхь дьдэу доклей, ауэ кыпыкларкым: (Though it reaches lofty heights, the poplar bears no fruit) Large body and little soul.

Щхьэхынэм и махуэр кыхьщ (Щхьэхынэ=lazybones): An idler's day feels too long.

Щхьэхынэм щхьэусыгьуэ и куэдщ (Schhexinem schhewsighwe yi kwedsch): 1. Idle folks lack no excuses; 2. A bad workman quarrels with his tools.

Щхьэхынэр тэджмэ, псыбафэр куэд мэхьу: If the lazybones gets up, the number of those who drink too much water increases.

Щхьэхынэ хьэрхуэрэгьу хьуркым (Schhexine herxweregwh x'wrqim): There's no competing with a lazybones.

Щынащхьэ пльагьумэ гьэмахуэщи, Iэтащхьэ пльагьумэ щымахуэщ.

Щым зы ептмэ, щэ кыуетыж: What you put in the land it gives it back to you a hundred-fold.

Щыр вакьапхьэ-вакьапхьэу зэхэльщ.

Щыр кийуэрэ кьоклуэ, гьэр гьыуэрэ мэклуэж: Winter comes screaming, summer leaves with a cry.

ЩыщIэ мэш бэвщ: Virgin soil gives abundant millet.

«Яхуэмышхэн сщынщ», – жиIэри ямышхьфын ищIаш.

Iэмбатищэ нэхьрэ зы гьушагьэ.

Iэтэр Iэмбатэ щхьэкIэ мэфыж (Iэтэ=rick, stook; Iэмбатэ=quantity of hay taken by one pitchfork) (Зы мащIэ нумыгьэсу кьанэмэ, пщIа псори мэклуэдыж, жыхуиIэщ): If you want to do something right, take it all the way to completion.

Iэхьуэгьуэтегьэки (Зэмыгугьуу ящIэ Iуэхум хужалэ. *Said of work done carelessly, or in a slipshod manner*).

IэщIагьэ зиIэ Iэужь иIэщ: If you master a trade you will become the master of your own affairs.

Iуэху зи Iуэху Iуэху IуошIэри, шхын зи Iуэху шхын IуошIэ ('Wexw ziy 'wexw 'wexw 'wosch'eriy, shxin ziy 'wexw shxin 'wosch'e): He who seeks work finds work, he who seeks food finds food.

Iуэху мыублэ(м) блэ хэсщ ('Wexw miwible(m) ble xessch): (There's a snake in the unstarted business): 1. The first step is the hardest; 2. It is the first step that costs.

Иүэху пщЫр Иүэху мэхьу.

Иүэху щІэкІэ зымыщІэр Иүэху щІэным егьалІэ.

Иүэхум игьэлІа щыІэкьым: Nobody ever died of work.

Иүэхур жыІэгьуафІэ щхьэкІэ, щІэгьуафІэкьым: Easier said than done.

Sayings and expressions associated with hospitality, festal ceremonies, and foodstuffs

(In Kabardian, unless otherwise indicated)

The sayings and expressions associated with a particular aspect of the folklore of a people shed a bright light on its details and intricacies, and citing them in profusion gives credence to the account and bestows authenticity upon it. The relevant customs and traditions associated with hospitality and food-taking are also encapsulated and preserved in these vessels of etiquette and good behaviour. The collection of sayings and expressions could be used as an instructions manual or handbook on proper conduct and good manners. For foreign visitors (and indeed for Circassians unaware of the intricacies of the elaborate institution of hospitality) wishing to enjoy Caucasian hospitality to the full without unpleasant hitches, it is a convenient reference on do's and don't's.

The experiences of a nation are the fertile ground from which wisdom and sagacity are reaped. It is hoped that the (some 300) sayings and expressions (in Kabardian and Adigean) offered here would prove tasty pickings of that rich harvest.

Hospitality & respect for guests

- **Adige(m) hesh'e yi sch'asesch** (Адыгэ[м] хьэщIэ и щIасэщ): A guest is the beloved of the Circassian. [In Adigean: Адыгэмэ хьакIэр якIас; or УнэгъуакIэ хьакIэ икIас]
- **Adige mighwe, shighwre p'astere**⁵ (Адыгэ мыгъуэ, шыгъурэ пIастэрэ): Even the most indigent of Circassians will prepare food (of sorts) (literally: salt and boiled millet dumplings) for you. [See next entry]

⁵ I heard my father, Mahmoud Kuchuk Jaimoukha, who was born in Jerash, Jordan, in 1927, at the time mainly a Circassian village, utter a more musical version of this saying, 'Adige mighwe, shighwre p'astere, hel'ame qwanshe, qereqwreshey', the added 'foodstuffs' being crooked *halama* and a kind of wild mint.

- **Adigem ya nekh mighwemiy shighwre p'astere qipxweischte** (Адыгэм я нэхъ мыгъуэми шыгъурэ п'астэрэ кыпхуещтэ): Even the most indigent of Circassians will prepare food (of sorts) (literally: salt and boiled millet dumplings) for you. [See preceding entry]
- **Adigem ya nekh mighweriy (themischch'eri) bisimsch!** (Адыгэм я нэхъ мыгъуэри [тхэмыщкIэри] бысымщ!): Even the most indigent of Circassians will be more than ready to play the host. [In Adigean: Адыгэмэ анахъ тхэамыкIэри бысым]
- **Adige yi hesch'e bidap'e yissch** (Адыгэ и хьэщIэ быдапIэ исщ): The guest of the Circassian is safe as if protected by a fortress. [It was the sacred duty of the host to ensure the safety of his guest and to uphold his honour, with weapon in hand, and to the death, if need be. In Adigean: Адыгэ хьакIэ(р) пытапIэ ис]
- **Hach'er pstewme (or pstewmiy) ap** (ХьакIэр пстэумэ [e пстэуми] ап): The guest always comes first. [Adigean]
- **Hesch'e ley schi'eqim** (ХьэщIэ лей щыIэкъым): 1. A guest is never in excess (unwanted); 2. No guest should be regarded as a burden; 3. All guests are welcome. [In Adigean: ХьэкIэ лые щыIэп]
- **Hesch'em nasip qidok'we** (ХьэщIэм насып кьыдокIуэ): With the guest arrives good fortune. [In Adigean: ХьакIэ кьакIомэ, насып кьыдэкIо]
- **Hesch'er Them yi l'ik'wesch** (ХьэщIэр Тхьэм и лыкIуэщ): A guest is a messenger from God.
- **Hesch'e sch'ale schi'eqim** (ХьэщIэ щIалэ щыIэкъым): 1. There is no such thing as a young guest; 2. A guest is a guest. [All guests must be respected, no matter how young. In Adigean: ХьэкIэ кIалэ хьурэп]
- **Hesch'eschizch nesch'ir wetersch** (ХьэщIэщыжъ нэщIыр уэтэрщ): An unused old guest-house is like winter quarters for cattle.
- **Hesch'ew qipxwek'wame, wiy zhaghweghwriy (wiy) nibzcheghwsch** (ХьэщIэу кыпхуэкIуамэ, уи жагъуэгъури [уи] ныбжьэгъуш): If he comes to you as a guest, even the sworn enemy is your friend. [In Adigean: ХьакIэ кыпфакIомэ, уиджэгъогъури ныбджэгъу]
- **Pf'emasch'er hesch'e 'wssch** (ПфIэмащIэр хьэщIэ Iусщ): The food you spare is victuals for your guests. [Шхыным ущысхьмэ, хьэщIэ шхын мэхъу, жыхуиIэщ]
- **Psalhe ghwsch'ech'e hesch'e yiraghech'izhirqim** (Псалъэ гъушэкIэ хьэщIэ ирагъэкIыжыркъым; гъушэ=dry, 'empty'): Fine (kind, or soft) words butter no parsnips.

- **Qak'wexe ya winesch** (КъакӀуэхэ я унэш): 1. It is a house for all comers; 2. All are welcome in this house.
- **Ts'ifisch'w hach'e shimich'** (Цыфышыу хъакӀэ щымыкӀ): A good person will always have guests (visiting him). [Adigean]
- **Ts'ixwf' yi 'ene hezirsch** (ЦыхуфӀ и Иэнэ хъэзырш): (The table of a good person is always ready) Keep your table always ready (for guests).
- **Tsw nish nahiy nesch'o-gwsch'w** (Цу ныщ нахы нэшӀо-гушыу): Better a cheerful reception than an ox slaughtered in your honour. [Adigean. «Цу кыпфаукӀын нахы кыпфэчэфхэу кыппэгъокӀыхэмэ нахышыу» зыфиӀу]
- **'Wexwm yaper f'ex'wssch** (Ӏуэхум япэр фӀэхъусш): Greeting precedes any other business; greeting precedes conversation.
- **Yeblaghe ziy bem yi bin mezhah'erqim** (Еблагъэ зи бэм и бын мэжалӀэркъым): The children of the person who receives many guests never go hungry. [In Adigean: Еблагъэр зибэм ибын мэлакӀэрэп]
- **Yerisqinshem yi duneyr ch'if'sch** (Ерыскъыншэм и дунейр кыфӀш): His world is truly bleak he who has no victuals in his house.
- **Zhile(r) zighashxe(r) shxin schhech'e mal'e** (Жылэ(р) зыгъашхэ(р) шхын щхъэкӀэ малӀэ): (He who feeds the villagers, i.e. the cook, is himself dying of hunger) 1. The cobbler's wife is the worst shod; 2. Wilful waste makes woeful want; 3. Waste not, want not. [Зи гугъу ищӀыр пшафӀэрш; i.e. the cook]
- **Ziywine wiyherer qipfechefme, qiotaghem fed** (Зиунэ уихъэрэр кыпфэчэфмэ, кыютагъэм фэд): If the host gives you a hearty welcome, it is as good as a gift. [Adigean]
- **Ziywine wiyherer qipfechefme, qipfashterer 'esch'w** (Зиунэ уихъэрэр кыпфэчэфмэ, кыпфаштэрэр ӀэшӀу): If the host receives you cordially, then whatever they serve you would taste good. [Adigean]

Host-guest relationship

- **'Aner bisimim yi'of, teilhir hach'em yi'ofsch'en** (Ӏанэр бысымым иӀоф, тельыр хъакӀэм иӀофшӀэн): The table is the business of the host (to prepare and set); what is on it is the business of the guest. [Adigean]
- **Bisimir ghwaz, hach'er ghozaj** [Бысымыр гъуаз, хъакӀэр гъозадж]: The host is the leader (guide); the guest is the object of splendour. [Adigean]

- **Bisimir hach'em yi'oftabg** [Бысымыр хьакIэм иIофтабг]: The host is his guest's messenger. [Adigean]
- **Bisimir hesch'em yi 'wexwthezasch'esch** (Бысымыр хьэщIэм и IуэхутхьэбзащIэщ): The host is his guest's servant.
- **Bisim negw yixigh** (Бысым нэгy ихыгъ): Said of a hospitable, friendly host (with respect to guest). [Adigean]
- **Biyyizch wimigheblaghiy, wiy ade yi blaghezch wimibgine** (Биижъ умыгъэблагъи, уи адэ и блэгъэжь умыбгынэ): Do not invite your old enemy (to your house), and do not desert your father's old relative.
- **Hach'ak'o wik'o psch'oyighome, hach'ew qipfak'orer ghasch'o** (ХьакIакIо укIо пшIоигъомэ, хьакIэу кыпфакIорэр гъашIо): If you like to go on visits (as a guest), you must also be prepared to indulge your guests. [Adigean]
- **Hach'em qek'onir yezh yi'of, k'ozhinir bisimim yi'of** (ХьакIэм къэжIоныр ежь иIоф, кIожьыныр бысымым иIоф): It is the business of the guest to decide when he comes; but his leaving is the business of the host. [Adigean]
- **Hach'em qek'onir—yi'of, k'ozhinir—bisim yi'of** (ХьакIэм къэжIоныр—иIоф, кIожьыныр—бысым иIоф): *See preceding entry.* [Adigean]
- **Hach'em yishire yimasch'ore** (ХьакIэм ишырэ имашIорэ): (Literally: The guest's horse and fire) Take care of your guest's horse, and make sure that he is kept warm. [Adigean]
- **Hach'er ghasch'o, ts'ifisch'wr lhite** (ХьакIэр гъашIо, цIыфышIур льытэ): Indulge your guests, and honour good men. [Adigean]
- **Hesch'ef' yi bisimibzhe ze'wxasch** (ХьэщIэфI и бысымыбжэ зэIухаш): The (door of the) host's guest-room is open for a good guest. [In Adigean: ХьэкIэшIу ибысымыпчъэ зэIухыгъ]
- **Hesch'e ghwneghw nex're hesch'e zhizche nex' lhap'esch'** (ХьэщIэ гъунэгъу нэхърэ хьэщIэ жыжьэ нэхъ лъапIэщ): A guest from far away is dearer than a guest from nearby. [This is in appreciation of the hardship borne by a foreign guest to make the visit. In Adigean: ХьэкIэ гъунэгъу нахьы хьэкIэ чыжьэр нахъ лъапI]
- **Hesch'em yi yerisqir qidok'we** (ХьэщIэм и ерыскъыр кыдокIуэ): The guest's victuals arrive with him. [In Adigean: ХьакIэм рызыкъыр кыдэкIо]
- **Hesch'e qak'weme (qek'wensch) zhi'iy ghet'ilh, kwedre schilhasch zhip'ew wimishx(izh)** (ХьэщIэ къакIуэмэ [къэжIуэнщ] жыIи гъэтIыль, куэдрэ щыльаш жыпIэу умышх[ыж]): Say 'What if we have a guest?' ('We will have a guest,') and store (the guest's

share), but do not consume it, saying: ‘It has been lying there for so long’. [Always be prepared to receive guests. In Adigean: ХьакIэ къэкIошт Iори гъэIыль, бэрэ щылъыгъ пIоу умышхыжъ]

- **Hesch’er bisimim yi ghersch** (ХьэщIэр бысымым и гъэрщ): The guest is his host’s captive. [In Adigean: ХьакIэр бысымым игъэр]
- **Hesch’er zheschiysch yisme, binim yaschisch mex’wzh** (ХьэщIэр жэщищ исмэ, быным ящыщ мэхъуж): If the guest stays for three nights, he becomes part of the family. [In Adigean: ХьакIэр чэщищ хъумэ, бысымым щыщ мэхъужы; *or* ХьакIэр чэщищэ шысымэ унагъом (*e* быным) щыщ мэхъу]
- **Pschedjizch hesch’e ghehesch’eghwaf’esch** (Пщэдджыжъ хьэщIэ гъэхьэщIэгъуафIэщ): A morning guest is easy to host. [In Adigean: Пчэдыжъ хьакIэр хьакIэгъошIу; *or* Пчэдыжъ хьакIэр хьакIэ хъурэп]
- **Qak’orem yi’ah xemi’w** (КъакIорэм иIахъ хэмыIу): Do not pierce (touch, consume) the visitor’s share (of food). [Adigean]
- **Qak’we psoriy blaghesch** (КъакIуэ псори благъэш): All those who visit are considered relatives.
- **Qeiblagher t’u mex’w** (Къеблагъэр тIу мэхъу): ‘Welcome’ is said twice. [Adigean]
- **Winaghasch’e hesch’exwef’sch** (УнагъащIэ хьэщIэхуэфIщ): The household of newly-weds is most amenable to receiving guests. [In Adigean: УнэгъуакIэр хьэкIэфэшIу]
- **Wineqwesch hesch’e ghef’eghweysch** (Унэкъуэщ хьэщIэ гъэфIэгъуейщ): It is hard to spoil a guest who is a kindred relative (bearing the same surname). [In Adigean: Унэкъош хьакIэр гъэшIогъуай]
- **Wiy hesch’eriy ghaf’e, wiy qweshriy f’iwe lhaghw** (Уи хьэщIэри гъафIэ, уи къуэшри фIыуэ лъагъу): Indulge your guest but love thy brother. [In Adigean: УихьакIэ гъашIо, пкъош шIу лъэгъу]
- **Wizigheblagherer ghebleghezh, wizighepiyirer ghepiyizh** (Узыгъэблагъэрэр гъэблэгъэжъ, узыгъэпыирэр гъэпыижъ): He who welcomes you, welcome him back; he who shows you enmity, be his enemy in return. [Adigean]
- **Yawibir bisim sch’i** (Яубыр бысым щIы): Choose as your host the person whom the people say spiteful things about. [In Adigean: Аубырэр бысым щIы]
- **Zi hesch’em zi hesch’e yi zhaghweschiy hesch’iyt’ir bisimim yi zhaghwesch** (Зы хьэщIэм зы хьэщIэ и жагъуэщи хьэщитIыр бысымым и жагъуэщ): One guest resents the other, whilst the host is weary of both. [In Adigean: Зы хьакIэр зы хьакIэм иджагъу, хьакIитIур бысымым иджагъу]

Host's burdens & woes

- **Bisim femifir dek'ote ch'ah** (Бысым фэмыфыр дэклотэ клахь): A lazy host spells a long seeing off. [Adigean. Дэклотэн=to see off; according to host-guest customs, it was incumbent to see off a guest in a proper fashion]
- **Bisim bzajer shiw wizh** (Бысым бзаджэр шыу уж): A bad host trails the rider. [Adigean]
- **Hach'er qepshenew zipsch'ech'e phach'enary zeghasch'e** (Хьаклэр къэпщэнэу зыпшлэклэ пхьаклэнэуи зэгъашлэ): If you bring guests (to your house), you must (first) learn how to play the host. [Adigean]
- **Hesch'e qashe schi'eschiy, hesch'e yishizh schi'eqim** (Хьэщлэ къашэ щылэщи, хьэщлэ ишыж щылэкъым): 1. Guests come easily, but do not as easily leave; 2. There is such a thing as inviting a guest, but there is no such thing as showing the guest the door. [In Adigean: Хьэклэ къакло щылэ шьхьаклэ, хьэклэ гьэкложь щылэп; or Ебгъэжьэжьын нахь ебгъэблэгъэныр нахь рэхьат]
- **Hesch'er hezir schhech'e, bisimir hezir?** (Хьэщлэр хьэзыр щхьэклэ, бысымыр хьэзыр?): The guest is always ready, but is the host also ready? [Хьэщлэр сыт шыгъуи хьэзыр щхьэклэ, бысымыр щымыхьэзыри мэхьу. In Adigean: Хьаклэр хьэзыр шьхьае (е шьхьаклэ,) высымыр хьэзырэл]
- **Hesch'er nesch'eyme, bisimim yi yaghesch** (Хьэщлэр нэшхьеймэ, бысымым и ягъэш): If the guest is upset, it is a grave concern for the host. [In Adigean: Хьаклэр нэшхьэимэ, бысымым иягъ]
- **Hesch'er zeyr gwawezhirihsch** (Хьэщлэр зейр гуауэжьырыхьщ): He who hosts a guest bears a great woe.
- **Shu hesch'er yagheshesizh, lhes hesch'er psch'ant'em dashizh** (Шу хьэщлэр ягъэшэсыж, лъэс хьэщлэр пцлантиэм дашыж): They see to it that a guest on horseback is assisted in mounting his horse on leaving, and they accompany the unmounted guest across the yard. [In Adigean: Шыу хьаклэр агъэшэсыжьы, лъэс хьаклэр агъэклотэжьы]
- **Ziyqelapche wiqiblezimishizhirem yiwine wimik'w** (Зикъэлапчъэ укьыблэзымыщыжьырэм иунэ умыкly): He who does not see you off to the gate of his homestead is not worthy of being visited. [Adigean]

Duties and character of honorary guest-companion

- **Ghesenigher hach'e, aqilir xeghirey** (Гъэсэныгъэр хъакIэ, акъылыр хэгъырэй): The guest must be well brought up, and the guest-companion must have a sharp mind. [Adigean]
- **Hesch'e qiyheme [qak'weme], xeghereyr megwf'e** (ХъэщIэ къыхэмэ [къакIуэмэ], хэгъэрейр мэгуфIэ): When the guest comes on a visit, the honorary guest-companion is delighted. [In Adigean: ХъакIэ къакIомэ, хэгъырэйр мэгушIо]
- **Hesch'e zdeschi'em xegherey schi'esch** (ХъэщIэ здэщыIэм хэгъэрей шыIэщ): Where there is a guest there is an honorary guest-companion. [In Adigean: ХъакIэ зыдэщыIэм хэгъырэй шыI]
- **Xegherey bzaje dek'wate ch'ihsch** (Хэгъэрей бзаджэ дэкIуатэ кIыхьщ): A bad honorary guest-companion spells a long seeing off. [ДэкIуэтэн=to see off; according to host-guest customs, it was incumbent to see off a guest in a proper fashion. In Adigean: Хэгъырэй бзаджэр дэкIотэ кIыхь]
- **Xegherey bzaje shu wizchsch** (Хэгъэрей бзаджэ шу ужьщ): A bad honorary guest-companion trails the rider. [In Adigean: Хэгъырэй бзаджэр шыуж]
- **Xegherey xwemixwm he qiweighedzaqe** (Хэгъэрей хуэмыхум хэ къыуегъэдзакъэ): A lazy honorary guest-companion causes you to be bitten by the dog. [The honorary guest-companion was duty-bound to protect his charge by walking behind him across the yard to the guest-room, and from the guest-room back across the yard. In Adigean: Хэгъырэй фэмыфым хэ къыуегъэцакъэ]
- **Xeghereyif' Ihix'wiy, bilimlhix'we k'we** (ХэгъэрейфI лыхьуи, былымлыхьуэ кIуэ): Seek a good honorary guest-companion while looking for cattle (for your guests). [ХэгъырэйшIу лыхьуи, былым лыхьыо кIо]

On table attendants

- **Sch'aleghwer schhegheritsch** (ЩIалэгъуэр щхэгъэрытщ; щхэгъэрыт=young man assigned to wait on a table prepared for guests, being usually the youngest of the attendants): While you are young, you are a servant. [УщIалэху уIуэхутхэбзащIэщ, жыхуиIэщ]
- **Schhegherit schhegherit yi zhaghwesch** (Щхэгъэрыт щхэгъэрыт и жагъуэщ; щхэгъэрыт=young man assigned to wait on a table prepared for guests, being usually the youngest of the attendants): One guest attendant resents the other.

Guest's burdens & etiquette

- **Bisimir ahıy hach'er qenagh** (Бысымыр ахыи хьакIэр кьэнагъ): The host was taken away, whilst the guest stayed on. [Adigean]
- **Ghesenigher hach'e, aqilir xeghirey** (Гъэсэныгъэр хьакIэ, акъылыр хэгъырэй): The guest must be well brought up, and the guest-companion must have a sharp mind. [Adigean]
- **Hesch'ap'e k'wewe qiynezham xwedew** (ХьэщIапIэ кIуэуэ кьинэжам хуэдэу): The best fish smell when they are three days old.
- **Hesch'ap'eriner yemik'wsch** (ХьэщIапIэрынэр емыкIуш): 1. It is unseemly to overstay one's welcome; 2. The best fish smell when they are three days old. [In Adigean: ХьэкIапIэрынэр емыкIу]
- **Hesch'ap'e wischi'eme, qipxwasch' wiy winafesch** (ХьэщIапIэ ущыIэмэ, кьыпхуашI уи унафэщ): While you are on a visit as a guest, what they tell you is law. [In Adigean: ХьакIакIо ущыIэмэ, кьыпфашIырэр уиунашъо]
- **Hesch'e hesch'e teipsixe [hesh'eteipsixe] yi zhaghwesch** (ХьэщIэ хьэщIэ тепсыхэ [хьэщIэтепсыхэ] и жагъуэщ): A guest resents the arrival of another (guest). [In Adigean: Зы хьакIэм зы хьакIэр тепсыхэжъырэп]
- **Hesch'e kwedre schisme, bisimir yozesh** (ХьэщIэ куэдрэ щысмэ, бысымыр йозэш): If the guest stays for too long, the host becomes very weary. [In Adigean: ХьакIэр бэрэ щысымэ, бысымыр езэщы]
- **Hesch'er kwedre yisme, shxwe dighw mex'w** (ХьэщIэр куэдрэ исмэ, шхуэ дыгъу мэхъу): If the guest stays for too long, he becomes a bridle thief. [The master of the house was obliged to stay with the guest all the time]
- **Hesch'er melim nex're nex' 'esesch** (ХьэщIэр мэлым нэхърэ нэхъ Iэсэщ): The guest is quieter than a sheep. [In Adigean: ХьакIэр мэлым нахъ Iас]
- **Hesch'er schinem xwedey 'wschabew** (ХьэщIэр щынэм хуэдэу Iушабэу): The guest is as soft-spoken as a lamb.
- **Hesch'er shxem—bzhem yoplh** (ХьэщIэр шхэм—бжэм йопль): After eating, the guest looks towards the door. [In Adigean: ХьакIэр шхэмэ (е шхахэмэ) пчъэм еплъы]
- **Hesch'er shxeme, bzhem yoplh** (ХьэщIэр шхэмэ, бжэм йопль): After eating, the guest looks towards the door. [In Adigean: ХьакIэр шхэмэ (е шхахэмэ) пчъэм еплъы]
- **Wiy deile hesch'ap'e wimighak'we!** (Уи делэ хьэщIапIэ умыгъакIуэ!): Don't send your fool on a visit (to another person's house)!

- **Wizerimisa bisim wimiwib** (Узэрымыса бысым умыуб): Do not condemn a host to whose guest-house you have never been.
- **Ziy'ane zeteitim yihach'** (Зианэ зететым ихьакI): (He lodges with wealthy hosts) Said of sycophants and myrmidons.
- **Ziy bisim zix'wezhim chits'ix'w xwawich'** (Зи бысым зыхъужым чыцIыхъу хуаукI): They slaughter a mere male-kid for him who changes his original host. [In Adigean: Зибысым зыхъожьырэм чэцIыхъу фаукIы; *or* Бысым хъожь зышIырэм, чыцIыхъу фаукIы аIуагъ]

Inhospitable & stingy hosts

- **Bisim femifir—dek'ote ch'ih** (Бысым фэмыфыр—дэкIотэ кIыхъ): Lazy host – long seeing off. [Adigean; дэкIотэн=to see off; according to host-guest customs, it was incumbent upon a host to see off his guest in a proper fashion]
- **Bisim pech'e lanl** (Бысым пэкIэ ланл; пэ=nose; ланлэ=droopy, feeble): Said of a host who doesn't like to receive guests. [Adigean]
- **Bisim neghwtsw** (Бысым нэгъуцу): Inhospitable, sullen host (with respect to guests). [Adigean]
- **'Enem shxin teimilhme, px'ebghwzsch** (Iэнэм шхын темыльмэ, пхъэбгъужьщ): A table without food is but an old wood-board. [In Adigean: Iанэм темыльмэ, пхъэмбгъу джашъу]
- **Ghomilapx'e zixemit zexaher zeshigho** (Гъомылапхъэ зыхэмыт зэхахъэр зэщыгъо): Where there are no foodstuffs is a boring place indeed.
- **Hesch'emighashxe ts'eri'wesch** (ХъэщIэмыгъашхэ цIэрыIуэщ): He who doesn't offer food to his guest becomes notorious. [In Adigean: ХъэкIэ мыгъашхэ цIэрыIу]
- **Neghweiyipsch nex'ey, yi zaqwe meshxezh** (Нэгъуеипщ нэхъей, и закъуэ мэшхэж): He eats on his own, like a Nogai prince.
- **'Ws mach'er hach'em yijaghw** (Iус макIэр хъакIэм иджагъу): The guest resents it if the (host's) victuals run low. [Adigean]
- **Yadezh wik'ome pech'e lanl, wadezh qiyheme pech'e zand** (Ядэжь укIомэ пэкIэ ланл, уадэжь къихъэмэ пэкIэ занд): If you go to his house he is sullen, if he comes to your house his face brightens up. [Adigean; ланлэ=droopy, loose, feeble; зандэ=steep, upright; Kabardian equivalent: И деж укIуэмэ, пащIэ лалэщ, уи деж къакIуэмэ, пащIэ задэщ]

Good wives & bad wives

- **Bisingshesch'wm chet-qazir yix'oy** (Бысымгощэшлүм чэт-къазыр ихъой): A good woman also herds poultry. [Adigean]
- **Fiz bide yil' helesch** (Фыз быдэ ил хьэлэлщ): A mean wife and a kind husband. [In Adigean: Шъуз пытэм ил хьалэл]
- **Fiz bzaje hesch'emighashxesch** (Фыз бзаджэ хьэщлэмыгъашхэщ): Said of a wicked woman who does not offer food to guests. [In Adigean: Шъуз бзаджэр хьэклэмыгъашх]
- **Fiz bzaje ziy'em yi wine wimik'we** (Фыз бзаджэ зиэм и унэ умыклуэ): Don't visit the house of a man with a wicked wife. [In Adigean: Шъуз бзаджэ зиэм иунэ умыклу]
- **Fizif' ghet'ilhighenshe x'wrqim** (Фызыфл гьэтллыгьэншэ хьуркьым): A good woman is never without a store of victuals. [In Adigean: Шъузышлур лэпэчлэганэ щыклэрэп]
- **Fizif'im l'i 'eyr dobzchif'eri, fiz 'eyr l'if'ir dobzhigwe** (Фызыфлым лы лейр добжьыфлэри, фыз лейр лыфлыр добжьыгуэ): A good wife boosts the stature of even the worst of men; a bad wife diminishes the status of even the best of men. [In Adigean: Шъузышлүм лы дэир дэгьу ехьуллэ, шъуз дэим лы дэгьур дэи ехьуллэ]
- **Fizif'ir wineschiy, fiz 'eyr sch'iwinesch** (Фызыфлыр унэщи, фыз лейр щлыунэщ): A good woman is a household; a bad woman is a cellar. [In Adigean: Шъузышлү унэ, шъуз дэир члыун]
- **Fizif' yi 'ene zeteitsch** (Фызыфл и лэнэ зэтетщ): The table of a good wife has many layers, or is always ready. [In Adigean: Шъузышлү иланэ зэтет]
- **Fizif' yi hekw yat'e hezirsch** (Фызыфл и хьэку ятлэ хьэзырщ): The oven (literally: the clay of the oven) of a good wife is always ready. [In Adigean: Шъузышлү ихьаку ятлэ щыклэрэп]
- **Fizif' yil' ghwemilenshe x'wrqim** (Фызыфл ил гьуэмылэншэ хьуркьым; гьуэмылэ=traveller's fare): The husband of a good woman does not go without his road fare. [In Adigean: Шъузышлү ил гьомылэнчэ хьурэп]
- **Fizif' yil' nek'wschheplhsch** (Фызыфл ил нэклүщхьэплщ): The husband of a good woman is red-cheeked (happy, jovial). [In Adigean: Шъузышлү ил нэклүшхьэплл]
- **Fizif' yil' ts'eri'wesch** (Фызыфл ил цлэрылуэщ): The husband of a good woman enjoys a good name. [In Adigean: Шъузышлү ил цлэрылу]
- **Fizif' ziy'em x'wex'w yi wine yilhsch** (Фызыфл зиэм хьуэхьу и унэ илыщ): Toasts are said in the house of he who has a good wife.

- **Fiz xwemixw ziy'er nasipinshesch** (Фыз хуэмыху зиIэр насыпыншэщ): A man with a lazy spouse is unfortunate indeed. [In Adigean: Шъуз фэмыф зиIэр — насыпынчъ]
- **Ghabler bisimgwash** (Гъаблэр бысымгуащ): Hunger is (caused by) the lady of the house. [Adigean. In Kabardian: МафIэ мащIэ Iугъуэбэщ, бын мащIэ цIэцIалэщ, гъаблэ бысым гуащэщ]
- **Schwzisch'w yi'ane shighe** [ШъузышIу иIанэ шыгъэ]: Measure the table of the good woman. [Adigean]
- **Winer yigwusch, zchegwr yi psesch** (Унэр игуш, жьэгур и псэщ): The house is her heart, the hearth is her soul.
- **Winer zighewineriy blagher zigheblagheriy fyszch** (Унэр зыгъэунэри благъэр зыгъэблагъэри фызщ): It is the lady of the house who makes the household prosper, and it is she who makes the visitors welcome. [In Adigean: Унэр зыгъэунэри благъэр зыгъэблагъэри шъуз]

Horrible guests

- **Hech'e bzajer—bisim nepeteix** (ХьэжIэ бзаджэр—бысым нэпэтэх): A wicked guest brings shame to his host. [Adigean]
- **Hesch'e mix'w [Hesch'emix'w] zchant'ak'wesch** (ХьэщIэ мыхъу [ХьэщIэмыхъу] жъантIакIуэщ): The unworthy guest heads for the seat of honour (away from door, near hearth).
- **Hesch'e zhaghwe psi ch'esch'ach'e** (ХьэщIэ жагъуэ псы кIэщIакIэ): They splash water under the unwelcome visitor.
- **Hesch'e ziy zhaghwem lixwe xweighazche** (ХьэщIэ зи жагъуэм лыхуэ хуегъажьэ): For the obnoxious guest sinewy meat is prepared. [This is an inferior kind of meat. In Adigean: ХьэжIэ зиджагъом лыфэ фегъажьэ]

Table manners & etiquette

- **Adige gwvim t'isin yawixme, schisin yawixawe plhite x'wnusch!'** (Адыгэ гупым тIысын яухмэ, шысын яухауэ плъытэ хъунуш): (After a group of Circassians take their seats (at a table), you can consider that they have finished their session!) Once the seating arrangement has been determined at the start of a feasting table, it is maintained throughout the session. Late-comers, notwithstanding their status, found their places in available empty seats.
- **'Aner zishihazirim pselhe ch'ihe yishich'aghep** (Iанэр зышыхъазырым псэлъэ кIыхъэ ишыкIагъэп): When the table is ready it is inappropriate to deliver long speeches. [Adigean]

- **'Enem wiperisixw ghasch'em xiheqim!** (Іэнэм упэрысыху г'ащІэм хых'эк'ым!): (The time you spend at the table is not considered part of the usual run of life) Feasting is time out of this world.
- **'Enem yi periy yi ch'eriy x'wex'wsch** (Іэнэм и пэри и кІэри х'уэх'уш)

- **(Yape) wizriyhel'er shxinif'sch** [(Япэ) узрихьэллэр шхыныфлшц]: 1. What you come across (first) is good food; 2. Hunger is the best spice. [The guest should be presented with ready food, *tsix'wteiwid*, shortly upon arrival if the banquet, or main meal, is deemed to require a long time to prepare. In Adigean: Апэ узэрихьыллэрэр — шхынышлү]
- **Zchim schhe yadeshx, sch'em lhaqwe yadeshx** (Жьым щхьэ ядэшх, щэм льякьуэ ядэшх): Eat the head (of the sheep) with the elders, and have the leg (of the sheep) with the young ones.

Gluttony, greed, temperance & sloth

- **Beshxir nasipinch** (Бэшхыр насыпынчъ): Greedy guts never had good luck. [Adigean]
- **Bzchin sch'eghwem 'epe shinsch, bzchin shxighwem zhumerensch** (Бжьын щлэгъуэм лэпэ шынщ, бжьын шхыгъуэм жумэрэнщ): When it's time to do the onions, the fingers are blistered; when it's time to eat the onions, he's a gopher.
- **Dzighwe nepseyr shem yethele** (Дзыгъуэ нэпсейр шэм етхьэлэ): The greedy mouse drowns in the milk.
- **'Enem witeifisch'ihu wimik'we** (Лэнэм утефыщлхьу умыклүэ): Do not go (on a visit) and clean out the table.
- **Jedim fend ch'erisch'asch** (Джэдым фэнд клэрышлшц; фэнд= water-skin with a shape reminiscent of a hen): (He hanged up a water-skin on the chicken) Said of a glutton. [Зэрышхэрейм щхьэклэ жалэ]
- **Meqwmiler masch'eme, shch'asch'er shxerey mex'w** (Мэкъумылэр машлэмэ, шклшцлэр шхэрей мэхьу): When the forage runs low, the little calf becomes voracious.
- **Nibe 'eym shxin yi psch'ihsch** (Ныбэ лейм шхын и пщлхьыщ): A bad paunch hankers for (literally: dreams of) food.
- **Nibe 'ey schi'e mix'wme, shxin 'ey schi'eqim** (Ныбэ лей щылэ мыхьумэ, шхын лей щылэкъым): There is no such thing as bad food, but there are bad paunches.
- **Nibem: 'Wiy ade(zch) yi zchach'e qipiwipsch'iy qiylhhe!' — zhei'e** (Ныбэм: «уи адэ(жь) и жьяклэ кьыпыупщлш кьилтхьэ!» — жеЛэ): [The paunch says: 'Cut off your father's (grandfather's) beard and wear it!'] If you make your paunch your master, it will lead you to impropriety. [Ныбэм уедалуэмэ, емьклү кьыуиггэхьынуш, жыхуилэщ. In Adigean: Ныбэм «уятэ ыжаклэ кьыпыупклш кьидз» ело. «Ныбэм уедэлумэ, емьклү кьыуиггэхьын» зыфилү]

- **Niber xwiyt psch'ime, napeteixsch** (Ныбэр хуит пщЦымэ, напэтехщ): Give the belly enough rope and it will bring shame on you.
- **Schisch'e nex're masch'eshx** (ЩыщЦэ нэхэрэ мащЦэшх): 1. To eat a little is better than not to have at all; 2. A little is better than nothing. [In Adigean: ЩыкЦэ нахы мэкЦэшх]
- **Shaschher teixin** (Шащхьэр техын; шащхьэ=the skin on boiled milk; техын=to skim off): Cat the ginger (amer.).
- **Shaschher teizishxich'a xwedew** (ziywschexwasch) (Шащхьэр тэзышхыкЦа хуэдэу (зиуцэхуащ): To look like the cat who swallowed the canary.
- **Shxeghwem dighwzsch, lazcheghwem zchindusch** (Шхэгъуэм дыгъужьщ, лажьэгъуэм жьындущ): When it's time to eat he's a wolf; when it's time to work he's an owl.
- **Shxeni'e ch'ihsch** (ШхэныЦэ кыхьщ): The hand that takes the food at the table is long.
- **Shxerey yi wizinshagemch'e thewsixereysch** (Шхэрей и узыншагъэмкЦэ тхьэусыхэрейщ): A glutton complains all the time about his health.
- **Shxen sch'ebdzeme, shxinir pschok'we** (Шхэн щЦэбдзэмэ, шхыныр пщокЦуэ): Eating and scratching wants just a beginning (Scottish).
- **Shxinim ya nex'if'riy schi'ef'ir sch'eschighwemesch** (Шхыным я нэхьыфЦри щыЦэфЦыр щЦэщыгъуэмэщ): Even the best of foods are tasty only when they are novel.
- **Ts'ifim inibe yipyi** (Цыфым ыныбэ ипый): One's belly is one's enemy. [Adigean]
- **Yishxir f'emasch'esch, yisch'er f'ekwedsch** (Ишхыр фЦэмащЦэщ, ищЦэр фЦэкуэдщ): What he eats he considers to be too little, what he does he thinks is too much.
- **Yiz zishxinum niqwe shxich'e yisch'erqim** (Из зышхыным ныкьуэ шхыкЦэ ищЦэркъым): He who will eat his fill does not know how to eat the half of it.
- **Ziy 'ihe zif'emasch'em hem f'eishx** (Зи Цыхьэ зыфЦэмащЦэм хьэм фЦэшх): The lot of the person who thinks it is too little gets eaten by the dog.

Fruits of labour

- **Alihir yesch'e, yasch''ame, yeshx** (Алыхьыр ещЦэ, ящЦамэ ешх): 1. He is a(n) lazybones/idler/loafer; 2. He is good for nothing. [Мылажьэу шхэм ауаныщЦу хужаЦэ. Milazchew shxem awanisch'u]

xwzha'e. Said sarcastically of a person who eats without doing any work]

- **Lezchench'e washxeschiy, shxench'e l'ix'wzchs** (ЛэжбэнкIэ уашхэщи, шхэнкIэ лыхъужьщ): (He works like a badger but eats like a hero) He works like a badger but eats like a wolf.
- **Lezchench'e washxesch, shxench'e dighwzchs** (ЛэжбэнкIэ уашхэщ, шхэнкIэ дыгъужьщ): He works like a badger but eats like a wolf.
- **Mastech'e 'eshesch, shatech'e bzajesch** (МастэкIэ Iэшэщ, шатэкIэ бзаджэщ): (Clumsy with the needle, but voracious with the cream) He works like a badger but eats like a wolf.
- **Pschil' xwedew, lazchiy, pschi xwedew, wishxensch** (Пщыл хуэдэу, лажьы, пщы хуэдэу, ушхэнщ): Work like a slave, and you shall eat like a lord.
- **Qezighech'riy zishxizhriy wersch** (КъэзыгъэкIри зышхыжри уэрщ): (What you sow is what you eat) You reap what you sow.
- **Qezih zishxizh bey mex'w** (Къэзыхъ зышхыж бей мэхъу): He who eats from what he earns becomes wealthy. [Лажьэу шхэжыр фIыуэ мэпсэу, жыхуиIэщ]
- **Sch'aq'we 'ihe qwdey qizisch'ech'in qemilezchin** (ЩIакхъуэ Iыхъэ къудей къызыщIэкIын къэмылэжьын): Not to earn salt for one's porridge. [Ziriy qemilezchin zhixwiy'esch]
- **Weiweme—meqwsch, weimiweme, qwresch** (Уеуэмэ—мэкъуш, уемыуэмэ, къурэщ): If you reap – it's hay; if you don't, it's dry stalks. [In Adigean: УупкIэмэ мэкъу, умыупкIэмэ—къурэ]
- **'Wexw ziy 'wexw 'wexw 'wosch'eri, shxin ziy 'wexw shxin 'wosch'e** (Iуэху зи Iуэху Iуэху IуощIэри, шхын зи Iуэху шхын IуощIэ): He who seeks work finds work; he who seeks food finds food.
- **Wilazcheme, lizch pshxinsch, wimilazcheme, lazche bghwetinsch** (Улажбэмэ, лыжъ пшхынщ, умылажбамэ, лажьэ бгъуэтынщ): If you work, you'll eat dried (salted) meat; if you don't, you'll get into trouble. [In Adigean: Улажбэмэ, лыжъ пшхын]
- **Wilazchew wishxezhin nex'if' schi'eqim** (Улажбэу ушхэжын нэхъыфI щыIэкъым): There is nothing better than to eat from your own sweat.
- **Wiy sch'aq'we 'iher psch'enshew mishxin** (Уи щIакхъуэ Iыхъэр пщIэншэу мышхын): To earn one's salt.
- **Zedepsch'e sch'exschiy, zedeshxe 'ef'sch** (ЗэдэпщIэ щIэхщи, зэдэшхэ IэфIщ): What is done collectively is finished quickly; what is had with others is tasty. [In Adigean: Зэдашхэ IашIу, зэдэлажьэ тхъагъо]

On foodstuffs & beverages

- **Bzchinixwr xwschx'wesch, bzchinischher schx'whsch** (Бжбыныхур хушхъуэщ, бжбыныщхъэр шхъухъщ): Garlic is remedy, the onion bulb is poison. [In Adigean: Бжбыныфыр фышхъу, бжбынышхъор шхъухъэ]
- **Bzhinifim wizighwiybl yegheghw** (Бжбыныфым узыгъуибл егъэгъу): Garlic is a cure for seven ailments. [Adigean]
- **Disch mezhaje 'ef'sch** (Дыщ мэжаджэ IэфIщ; дыщ=тыщ (Adigean)=kinsfolk of married woman or widow): (Home-made *mezhaje* is tasty) Home-cooked food is best.
- **Fade-p'aste** (Фадэ-пIастэ): Food and drink.
- **Fade ziy nibzcheghwм yi ch'ezhip ghwanesch** (Фадэ зи ныбжъэгъум и кIэжып гъуанэщ): He who is friends with the bottle has a gaping hole in his pocket. [In Adigean: Шъоныр зиныбджэгъум джыбэ гъуанэ иI]
- **Gheshir zerimitim berchet yilhep** (Гъэщыр зэрымытым бэрчэт илъэп): A household with no dairy products is a poor one indeed. [Adigean]
- **Gheshir zishibem shi'ach'er shisch'w** (Гъэщыр зыщыбэм шыIакIэр шышIу): Life is good where there is an abundance of dairy products. [Adigean]
- **Gheshir zishibem ts'ifir shibay** (Гъэщыр зыщыбэм цIыфыр шыбай): Abundance of dairy products is a mark of wealth. [Adigean]
- **Ghomiler ghogwm shihilhep** (Гъомылэр гъогум шыхъылъэп): The road fare is never too heavy for the traveller. [Adigean]
- **Nane hel'amasch'esch, dade ch'erisch'ensch** (Нанэ хъэлIамащIэщ, дадэ кIэрыщIэнщ): Grandma makes the cakes and grandpa hangs them up. [As part of festal celebrations]
- **Pchedizh hach'er sheteshx** (Пчэдыжь хъакIэр шэтэшх): The morning guest is offered fresh cream. [Adigean. Boiled milk is allowed to stand overnight and fresh cream collected from the top in the morning]
- **Pirezchiyer ghomilezch fed** (Пырэжьыер гъомылэжь фэд): (Dried) Sloe is as nutritious as traveller's fare. [Adigean]
- **Schwatem nasip qixezixighe shi'ep** (Шъуатэм насып къыхэзыхыгъэ шыIэп): Nothing good comes out of (drinking) *shuata*. [Adigean. *Shuata* is an alcoholic drink]

- **Schwatem ts'ifir yeghepiwti** (Шъуатэм цыфыр егъэпыуты): *Shuata* (see II.9.2) demeans a person. [Adigean. *Shuata* is an alcoholic drink]
- **Shxin 'esch'wr ts'if ghechef** (Шхын Іэшлур цыф гъэчэф): Good food gladdens the heart of man. [Adigean]
- **X'irbidzisch'wr ischoch'e qasch'e** (Хъырбыдзышлур ышъокІэ къашІэ): Good water-melon is known from the rind. [Adigean]

Other expressions

- **Apsisch'ir aps niqoch'e mashxe** (АпсышІыр апс ныкъокІэ машхэ; апс=wooden bowl): (The bowl-maker eats from an inferior bowl) The cobbler's wife is the worst shod.
- **Belaghich'er zi'ighim he qeriybghw shegwghi** (БэлагъыкІэр зыІыгъым хъэ къэрибгъу щэгугъы): (The nine black dogs have their hope pinned on the holder of the trowel) Everybody pins his hope on the cook. [Adigean. «ПщэрыхъакІом зэкІэ щэгугъы» зыфиІу]
- **Bisim sch'igho х'wghe** (Бысым шыгъо хъугъэ): Evening came. [Adigean; шыгъо=time for doing (smth.)]
- **Ch'eqiyner 'ef'sch** (КІэкъинэр ІэфІщ): The nearer the bone, the sweeter the flesh.
- **Dekwm xwedew qeghepts'en** (Дэкум хуэдэу къэгъэщІэн; дэку=kernel of nut): 1. To turn somebody round one's finger; 2. To catch with chaff; 3. To swindle, dupe; 4. To humbug.
- **Dekwu qeghepts'en** (Дэкуу къэгъэщІэн): See preceding entry.
- **Dzech'e masch'ew, hesch'ech'e kwedu** (ДзэкІэ мащІэу, хъэщІэкІэ куэдэ): Little victuals and many guests.
- **'Eshri'er zighevam yirireifzh** (ІэшрыІэр зыгъэвам ирырефыж): 1. You make your bed, now lie in it; 2. Who breaks, pays; 3. As you brew, so must you drink.
- **Hach'ap'er deghwmiy wiywine fede х'wrep** (ХъакІапІэр дэгъуми уиунэ фэдэ хъурэп): (Even if the guest-house is fine, it won't be as good as your home) East or west, home is best. [Adigean]
- **Haziriyir piyim pay, yabghwanerer shiwim pay** (Хъазыриир пыим пай, ябгъуанэрэр шыум пай): The eight cartridge cases are for the enemy, the ninth for the horseman. [Adigean. The cherkesska (*tsey*), the distinctive long-waisted, tight-fitting circassian tunic, was – and still is – a potent folkloric symbol donned by almost all peoples of the Caucasus. It was adorned by a row of (usually white) capped cartridge cases (*hezir*) made of nielloed silver, or wood, inserted into flaps sewn on each side of the breast. These cartridge

cases were usually used to store gunpowder and leadshot for personal light muskets. However, one of the cases was filled with flour, to be used in extreme situations to satisfy one's hunger]

- **Hel'ame qak'weme, ch'efiy nek'wen(u)sch** (Хьэллэмэ къаклуэмэ, кIэфий нэклиэнуш; кIэфий=whistle): 1. (You) Roll my log and I'll roll yours; 2. (You) Scratch my back and I'll scratch yours; 3. Claw me and I will claw thee; 4. Ka me, ka thee; 5. Nothing for nothing.
- **Jedich'e shk'wmp' yi waseqim** (ДжэдыкIэ шклиумпI и уасэкъым): (Not worth a rotten egg) Not worth a bean (or button, curse, damn).
- **L'i hesch'e nex're fiz hesch'e** (ЛIы хьэщIэ нэхьрэ фыз хьэщIэ): Better a female guest than a male guest.
- **Shemiy seys, shxwmiy seys** (Шэми сес, шхуми сес): 1. To have mixed feelings; 2. Between the upper and nether millstone; 3. Between Scylla and Charybdis.
- **Shem yisar shxwm yopsche** (Шэм исар шхум йопшэ): (He who was burnt by the milk blows on the yoghourt) 1. Once bit(ten), twice shy; 2. The scalded cat (or dog) fears cold water; 3. A burnt child dreads the fire; 4. Burnt bairns dread the fire (Scottish).
- **Shibzhiy xwiywden** (Шыбжий хуиудэн): (To pound hot red pepper for somebody) To cast salt on somebody's tail.
- **Shighwp'aste** (ШыгьупIастэ): Bread-and-salt.
- **Shighw six'wa se sitk'wnu** (Шыгьу сыхьуа сэ сытклину): 1. I am not made of salt; 2. I am neither sugar nor salt.
- **Wiy 'wexw zixemilhim wiy belagh xomi'w [xiwimi'w]** (Уи Iуэху зыхэмылхым уи бэлагь хомыIу [хыумыIу]): (Do not poke your [flat wooden cooking] trowel into other people's affairs) 1. Mind your own business!; 2. Go about your business!; 3. The cobbler must stick to his last; 4. Don't poke your nose into other people's affairs. [In Adigean: УиIоф зыхэмылхым уибэлагьэ хэмыIу]
- **Yefe-yeshxe nex're jegw** (Ефэ-ешхэ нэхьрэ джэгу): Better a dance party than a feast.
- **Yeshxe-yefe nex're jegw** (Ешхэ-ефэ нэхьрэ джэгу): Better a dance party than a feast.
- **Zexwemide qizedefeqim, zemifeghw qizedewijqim** (Зэхуэмыдэ къызэдэфэкъым, зэмыфэгьу къызэдэуджкъым): Those dissimilar in their social rank do not dance together.

On Greetings & Salutes

(ФІэхъусхэм теухуа псальэжъхэр)

Бзджэр убзэмэ, зыгуэр хуейщ (Bzajer wibzeme, zigwer xweysch):
When the wicked starts to suck up, know that he is after something.

Псальэ гуапэм пщІэ щІэпткъым (Psalhe gwapem psch'e sch'eptqim): Nice words are priceless.

Уи бзэр гъэбыдэ, уи жьэр гъэдахэ (Wiy bzer ghebide, wiy zcher ghedaxe): Hold your tongue and adorn your mouth.

ФІэхъус лей хьуркъым (F'ex'ws ley x'wrqim): It is always opportune to pronounce greetings.

Цыхум и нэгум и гум ильым ухуеузэщІ (Ts'ixwm yi negwm yi gwm yilhim wixweiwzesch'): A person's facial expression ameliorates for you what lurks inside of him.

ИтІкІэ уи Іэр зыубыдыр уи щІыб щопсэльэж ('Iyt'ch'e wiy 'er ziwbidir wiy sch'ib schopselhez): He who greets you with both hands talks about you behind your back.

ИтІкІэ Іэ зыубыдыр фызщ ('Iyt'ch'e 'e ziwbidir fizsch): Only women shake hands with both hands.

Іуэхум япэр фІэхъусщ ('Wexwm yaper f'ex'wssch): Greeting precedes any other business; greeting precedes conversation.

On Opposites

(Зэхуэмьдэныгээ шылахэр
кээзыгэальэгъуэж псальэжхэр)

Атэкынэр зи вакэпс, кээсыр зытеухь (Атэкынэ—гуэншэрыкь
льэпс. *Laces of man's raw hide shoes*).

Бацэжь и щлагь лыхъужь кыщюкI: (A hero emerges from old
shaggy wool) 1. A little body often harbours a great soul; 2. Little
bodies may have great souls.

Бацэр и бэщ, бзур и бынщ (ТхэмыщкIэщ, бын и куэдщ,
жыхуиIэщ: Said of a poor man having many children).

Бацэхэплъ нэплэжыгъуэ егъуэт.

Бгээр бгэкIэ ягъасэ, былымыр былымкIэ кьагъуэт.

Бей жей езэгьыркыым: No sleep for the rich.

Бейм и хьэ удз ехъу: The rich-man's dog grazes grass.

Бейм я гугъу ящIурэ тхэмыщкIэм я уэздыгъэ мэс.

Бжэн кьуйй тегушхуэгъуафIэщ: Brave before the lamb, but a lamb
before the brave.

Бжэн щIакъуэ тегушхуэгъуафIэщ (*еплъ аргуэру* Бжэн кьуйй
тегушхуэгъуафIэщ): Brave before the lamb, but a lamb before the
brave.

Бзу кхъуей фIэкла ямыIэ шыIэкъым.

Бзум худрапхъей и унэ щIэлькъым.

Вырэ цIэрэ зэпокъу: The bull and louse are measuring swords.

Гуащэрэ пэт, кьаз деху.

Данэр лъапэкIэ зэрехуэ (ЗэщыхуэпыкIауэ кээзыкIухь цIыхубзым
хужаIэу шытащ).

Делэми пэж жиIэнкIэ мэхъу (Deilemiy pezh zhiy'ench'e mex'w): 1.
A fool may sometimes speak to the purpose; 2. A fool's bolt may
sometimes hit the mark.

Делэр бейм я гуэшэгъуш (Бейм здигъэгъуэшэну щогугъ,
жыхуиIэщ): (The fool [thinks that he] is the rich-man's partner)
As the fool thinks, so the bell clinks.

Дунейр и жэнэтщ (Тхэуэ мэпсэу, жыхуиIэщ): He lives in clover.

Дунейр и хьэдрыхэщ (Хьэдрыхэ=life after death): Hell on earth.

**Дымыгъуэкъым, дыгушэкъым, ди унэ щхьэ кIапэ дагъэкIэ
дымыирэ?** (ЩыкIам ауаныщIу хужаIэ. *Said of a conceited
person*).

Жылэм я мыгъуэ я гъуош.

Жьы кьыщIэпщэркьым, псы кьыщIэуэркьым: (A gale won't blow, the river won't flood) There's no hurry!

Жьыр и гупэу мэпсэу (Гугъуехьым пэщIэту мэпсэу, жыхуиIэщ).

Зэрабзыр иIэ щхьэкIэ кьрабзэ иIэкьым.

Зэрыгъэпщыркьым, зэрыгъатхьэркьым (ЛыфIыгъэ зэпэзыубыдаитIым хужаIэ).

ЗэхуэдитI зэдзейш.

Зейншэ шэгъуафIэщ.

Зи вакъэ зэврэ зи гъавэ машIэрэ.

Зи деур машIэм и духьэр кIэщIш (деур=money given out by relatives of the deceased to atone for his/her sins; духьэр=prayer): Little alms, short prayers.

Зи Iэгу нэщIым и нэгу щIыIэщ: Empty hands and cold face.

ЗимыIэм бдзы кIыхьри бдзы кIэщIри хуохьу: Beggars can't be choosers.

ЗимыIэххэ кьызэщэри зил кьыщIэщ кьызэтэщ.

Зипщ пэмыльэщ и фыз и табыщэгъуш (И фызым йоныкьуэжъу, йозауэ, жыхуиIэщ).

Зы выр шхэмэ, зы выр мэгурым: When one bull eats another moans.

Зы лыр джэдыгуибгъурэ лIибгъур джэдыгуншэу: One man with nine fur coats, and nine men with no fur coats.

Зы хьэнэф зы хьэнэф и пщыжш: It's a case of the blind leading the blind.

ЗыльэмыкI IэфракIэ и Iыхьэщ.

Зым и мыгъуэ, зым и махуэщ: One man's meat is another man's poison.

ЗыхуащIэ нэхьрэ зыщIэф.

Зыхуэхьур быхьуу мэтIыс.

И дунейр дэгъзэиэгъуэу ехь (Гугъу ехьу мэпсэу, жыхуиIэщ. *He leads a miserable life*).

И дзыгъуэ лынэ кьокI (ХуэщIауэ, тхьэуэ мэпсэу, жыхуиIэщ. *He lives in clover, he is well off. Literally: 'His mouse is fat'*).

И кIэтIий и вакъэпсу мэпсэу (КIэтIий=gut, intestine; вакъэпс=shoe-lace): He is indigent.

И мэлыхьуэ баш пкIэм дридзейжащ (И мылтыкур IэщIэкIуэдэжащ, жыхуиIэщ): (He threw his shepherd's stick in the loft) He lost his fortune.

И хьэрэ и кхьуэрэ зэршх (Гукъеуэншэу, тхьэуэ мэпсэу, жыхуиІэш): He lives in clover.

И шэ и ныбэ ихуэжыркъым (Yi sche yi nibe yixwezhirqim): (His fat does not fit into his stomach) He lives in clover.

И шэ къовэ (Къулейм хужалэ): Said of a rich man.

Ибэ бэшэщ: An orphan is a hardy creature.

Изрэ ныкъуэрэ зэрыщІаркъым: The rich and the poor are deaf to one another.

КІэкъинэ ІэфІш: (The dregs are the sweetest) The nearer the bone, the sweeter the flesh.

Къаным и нэ узыгъэбор былымщ.

Къызыыхх ныкъуэ хьуркъым.

Къыптекіуэ лъэшщ: He who beats you is strong.

Къратыр и Іусщ, есыхыр и мафІэш (Зыри зыльэмыкі хьэрычэтыншэм хужалэ): Said of a helpless fellow.

Лэгъупыр нэкіэ къегъавэ (Нэсауэ къулейуэ мэпсэу, жыхуиІэш): He lives in clover.

ЛъэкІамэ, зыкъригъэльхунтэкъым (Щхьэхынэ Іейм хужалэ): Said of a very lazy person.

ЛъхукъуэлІ нысэ зыгъэ-зыщІш, дыжь джэдыгур зы щымахуэш.

Мыгъуэм и кІапсэр бейм егъэлажъэ.

Мыгъуэр мыгъуэшІкъым, ищІыр тэджыжкъым.

Мыунэ-мыунэхьу, жэщ хьумэ пхьэдыгъу.

«Нанэ и лыІу, дадэ и Іунэ» жиІурэ зэригъэуІуаш (Гугъу дехьурэ ерагъыу зэригъэпэщаш, жыхуиІэш): Said of something that was just barely managed to be done.

Насып зимыІэм и дээр хьудырым ІуещІыкІ: (An unfortunate man would have his teeth broken while having pottage) An unfortunate man would be drowned in a teacup.

Насып зиІэм шыІэ иІэш: Fortune and perseverance go hand and hand.

Насыпыншэм махьшэм тесми хьэ къодзакъэ (Насып уимыІэмэ, махьшэм утесми, хьэр къодзакъэ): (If out of luck, a dog would bite you even on camelback) An unfortunate man would be drowned in a teacup.

Насыпыр шагуэшым дурэшым дэсащ: When good fortune was being allotted he was in a secluded corner; he is poor, unfortunate.

Нэгъуеипщ нэхъей, и закъуэ мэшхэж (Neghweiyipsch nex'euy, yi zaqwe meshxezh): He eats on his own, like a Nogai prince.

НыбэщIэубзэ IуэхутхъэбзащIэщ.

ТхъэмыщкIаггэм сынокIуэ жиIэркъым: Indigence never says 'I am leaving'.

ТхъэмыщкIэм и псалъэ тIэу жыIэщ: The poor man's words are twice said.

ТхъэмыщкIэм и фэр Iувщ (Гугъуехъ куэд и фэм докI, ешэч, жыхуиIэщ): The poor have thick skins.

ТхъэмыщкIэм тхъэр хуэльэщ.

ТхъэмыщкIитI зэгъусэмэ, бей хуэдэу мэпсэу: If two poor people band together, they will live like the rich.

Тхъэр тебгащ, бгыр теуащ.

Уэрэдус пщыпсэIухщ: The song-writer is the terror of the prince.

Уэсэпс тхъэгъум зегъэщри, гъэш зимыIэр тхъэмыщкIэщ.

Удафэр фэм йокI.

«Уи адэр шхын щхъэкIэ лIащ» жаIэу щрахъуэным, «Игъуэту лIа?» – къажриIащ: 'Your father died for lack of food,' they said, scolding, 'Did he find food and die?' he retorted.

Уи Iэшхылъэ нэбдзыфIэмэ, унэфI япхъу къыуатынщ.

УлIэу упсэу нэхърэ, утхъэу урелIэ.

Урыс тхъэмыщкIэ и кхъуэлу зэрегъэзахуэ.

Факъырэ пэщмэн (ТхъэмыщкIэ пагэм хужаIэу цытащ. Пэщмэн: beggar's pouch): Used to be said of proud indigent people.

Хабзэр сщIэ щхъэкIэ, ирабзэр сIэщIэлькъым.

Хъэзабыр хъэмбытIу (хъэмбыIуу) ешэч (ХъэмбытIу, хъэмбыIуу: squatting): He is suffering the torments of Tantalus.

Хъэндыркъуакъуэ щэ кIэльопкIэ: Luckless, unlucky.

ЦIэ бжъакъуэм фIэсщ.

Щхъэ къуийм и лажъэ щхъэ псэум ищIэркъым.

ЩымыIэр IыхьитIщ: Two lots when there is nothing.

Iэгу нэщI IэщI джафэщ.

Other Miscellaneous Proverbs

(Гуэхугъуэ зэмылгъужьыгъуэхэм
ятепсэлыхь,
кьинэмыщI псалъэжхэр)

Абы нэхъ лажьэ акъужьым кьимыхькIэ: May the south wind bring no more misfortune!

АдакъэщIэрэ хущIэ пIастэрэ: A young cock is like fresh millet dumplings.

Адыгэр вакъэ лъэныкъуэу шхэркъым, шхэурэ уэрэд жиIэркъым.

Ажалым «сынокIуэ» жиIэркъым: Death doesn't say 'I am leaving'.

Ажалыр зэмылгъужьым кьэмысын фIошI.

Ажалыр ныбжьэгъукъым, кьыпхуеймэ, кьоупщIыркъым: Death is no friend; if it wants you, it does not ask your permission.

«Ажэр зыдыгъуам ажафэ техыгъуэм сыкъыщIэнщ», – жиIаш зи ажэ ядыгъуам.

Ажэр мэлым я пашэщ: The billy-goat is the leader of the sheep.

Алащэм уеуэмэ, мэльэхъу, мьлэхъуххэр шьдщ: If you hit the horse, it will trot; that which doesn't trot is the ass.

Алыхьым кьыптрильхэмэ, фошыгъу шей уефэнщ.

Альпым дыгъужь хуэльэщ.

Альпыр кьралыгулькIэ ягъашхэ (Къ[r]альгуль – удз лъэпкъщ=Melilotus officinalis).

Анэ зиIэ нэхэрэ Iэ зыпыт.

АпэсищIэ кьызошэху, сом ныкъуэкIэ сощэж – фейдэр здэкIуэр къэщIэж! (Апэсы=twenty copecks; сом=ruble).

Апхуэди мэхъу, шкIэхъужьы малIэ.

Аргъуей мьдзакъэ щыIэкъым (Аргъуей=mosquito): There is no such thing as a mosquito that doesn't bite.

Аргъуейм и куэпкъ щыхахым, «Зыхэпхми еплъ, хэпхми еплъ», – жиIаш.

Ахъмэт и фо изщ (, ульэмыIэсмэ, сыт и сэбэп) (Akhmat=name of a sheer rock—is full of honey (, but if you cannot get to it, what is its use). 1. There's many a slip ('twixt cup and lip); 2. Between (the) cup and (the) lip a morsel may slip).

Ахьшэ уиIэмэ, бохьшэ бгъуэтынщ (Ахьшэ=money; бохьшэ=purse). If you have money, you will find a purse for it.

Ахьшэр псым хуэдэщ: Money is like water.

Бабыш псым итхьэлэркьым, мэлыхуэ хьэм ишхыркьым: A duck does not drown in water, a shepherd does not get eaten by his dog.

Бадзэ и дзэпэ узыльэщ: The proboscis of a fly is a source of disease.

Бажэм дыгъужьибл кьегъапцIэ: The fox outwits seven wolves.

Бажэм и фэр и бийщ: The fox's enemy is his fur coat.

Бажэм и хылагъэр япэ итщ: The fox is preceded by his cunning.

Бажэм я нэхь Iушчыр и гъуэм шаубыд: Even the most cunning fox is caught in his lair.

Бажэр ныбажэ хьумэ, дыгъэмыхуэ мэлыхуэ: If the fox is diarrhetic, it seeks the shade.

Бажэр ушу ежэмэ, мэшакIуэ: If the fox goes on the jog-trot, it is hunting.

БампIэгъуэ лъхуэри зэгъудыгъуэ кьильхуаш (Зы зэгъуэпыгъуэм нэхь зэгъуэпыгъуэж кьытехуэмэ, жаIэ): (Sadness gave birth to irritation) 1. Out of the frying-pan into the fire; 2. To go from clover to rye-grass.

Банэм и щIыб ухуэ (ТпэIэщIэ ухуэ, жыхуиIэщ): May you stay away from us!

Бацэ япхь, цы япхьэх (Заужьыж, жыхуиIэщ).

Бгым джэдыкIэкIэ еуэ: 1. You cannot chop wood with a penknife; 2. Like being against a brick wall.

Бгым натIэкIэ еуэ (Мы псалъитIми кьарыкIыр зыщ: Зыри пхуэщIэнукьым, жыхуиIэщ) 1. You cannot chop wood with a penknife; 2. Like being against a brick wall.

Бгъэ быдз нэхьрэ Iу быдз.

Бгъуэтхуэанумэ, тхуэ лъэпкь, Бгъэжэанумэ, гъуэ лъэпкь (Зи гугъу ищIыр шыщ).

Бжэмышх нэщI жьэм хуахыркьым: An empty spoon is not taken to the mouth.

Бжэн и дзэ Iухурэ? (ЩымыIэ бгъуэтын, жыхуиIэщ).

Бжэн кьуй бжыакъуэ лъыхуэ ежэри и тхьэкIумэ хильхыаш.

Бжэн кьуйр псым хэплъэмэ, «сыщIалэщ» жеIэ.

Бжэнми жьакIэ тетщ: Even a goat has a beard.

Бжэныжъ зи лэжыгъуэм прамыжыщхьэ здехьыж.

Бжэным и кIапэр и кIуэщIым ильщ.

Бжэныр ефэри дыгъужьым езуэну кIуаш: 1. The goat had one too many and went to fight the wolf; 2. Dutch courage.

БжыакъуитI щхьэкIэ хьун бэгъуам хокIыж (Акьылыншэщ, былымым хуэдэщ, жыхуиIэщ): Senseless, like an animal.

Бжыахуэм и фор зэбграхырты, езыми зы фо IэмыщIэ кьыхихыжаш.

Бжъэ матэ зи куэдым и жьантIэ дегъэувэ.
 Бжъэ уиIэмэ, щунэфыр зищIысыр пщIэнщ (Щунэф – бжъэ зышх бзуш): If you have bees, you will know about their predators.
Бжъэм фо здэщыIэр ещIэ: A bee knows where the honey is.
Бжъэр уэмэ, мэлIэж: If the bee stings, it dies.
 Бжъэхуцым мафIэ пхухэгъэпщIуэнкъым.
 Бжъэцым къуацэкIэ хэуаш (Iуэхур зэIигъэхьаш, жыхуиIэш).
Бжыныхур хушхъуэщ, бжыныщхьэр щхьухьщ (Bzchinixwr xwschx'wesch, bzchinischher schx'whsch): Garlic is remedy, the onion bulb is poison.
 Бжыыхъэ бадзэ дзакъэрейщ: The autumn fly is biting.
 Бжыыхъэ жэщ щэрэ минщ (Куэдрэ зызэрехъуэкI, жыхуиIэш).
 Бжыыхъэ жэщым вырэ шырэ йокIуадэ (ЗэрыкIыхьым щхьэкIэ жаIэ).
 Бзэгум цIыхур зэрегъэукI.
Бзэгур гум и тэрмэшщ: The tongue is the interpreter of the heart.
Бзэгур джатэм нэхьрэ нэхь жанщ: 1. The tongue is sharper than the sword; 2. The tongue is not steel, yet it cuts; 3. Many words cut (or hurt) more than swords.
Бзэгур шэм нэхьрэ нэхь жэрщ: The tongue is faster than the arrow (or bullet).
Бзэр зэзым нэхьрэ нэхь дьджщ, фом нэхьрэ нэхь IэфIщ, джатэм нэхьрэ нэхь жанщ: The tongue is more bitter than bile, sweeter than honey, and sharper than the sword.
 Бзу лъакъуэ къупщхьэ хахыркъым.
 Бзум ямыфэгъум си мэш ешх.
 Бзур зышхыным Iуоджагуэ.
 Бийм и пIалъэр ущыIушIэш.
 Бланэм и лъагъуи и убыди зы хьуркъым.
 Бланэр жэр щхьэкIэ зэраукIыр шыщ.
Блэ ззуар аркъэным щоштгэ: (He who was bitten by the snake, is frightened by the lasso) 1. Once bit(ten), twice shy; 2. The scalded cat (or dog) fears cold water; 3. A burnt child dreads the fire; 4. Burnt bairns dread the fire (Scottish).
 Блэр зытраукIэр и шэрэзщ.
 Блэр и щхьухь ихьыжыркъым.
 Блэр уеуэху мэбэг.
 Ботэщейм Дол унафэ ирагъэшIри езым ягу еIу яшIэж.
 Быдзышэ хьунщ, жызоIэри сошх, жызыIам нэхьей.
 Былым къыпэкIу нэхьрэ насып къыпэкIу.
 Былымым зейр и ажалщ.
 Былымым и нэр шхыным ирешI.
 Былымыр жьы зэрыхьур и фэщ.
 Былымыр зейм емыщхьмэ, хьэрэмщ.

Брулым шибл я кІэн хэлъщ.

Вакъэжьыльэ шынэркъым: An old boot doesn't fear the mud.

Выгъуэжьыр къурашэщ,

гур зезышэр гурыгъщ,

ныбэр зымыгъагъыр хьэлущ.

Вым и бжъакъуэ и хьэлъэкъым.

Вым лъэмыІэсыр гуфэм йоуэ.

Вым худэмышыр и вейщ.

Вы пІалъэмышІэр бжъыкътэщ.

Выр гъуахъуэри хьуным хидзащ (Тхьэгъуэ хэхуам хужаІэ).

Вы хьэху къозымытынум вы щэгъу ухегъэн.

Вы хьунур шкІэ щІыкІэ уощІэ.

Вы щхьэІу зэптым вы хьэху къыуитыжыркъым.

Гуэбэнэч и щІагъ лы къыщІокІ: (A he-man emerges from a herdsman's clothes) 1. A little body often harbours a great soul; 2. Little bodies may have great souls.

Гуэным имыльмэ, Іэнэми телькъым.

Гуэныхъ гульэ зезышэм гуэныхъ фэншей худрадзей (Гуэныхъ=sin; гульэ=cart-load; фэншей, фэнжей, фэнджей=leather bag for dry and loose substances).

Гуэрэфыр гухэлъэфщи, фэрэкІыр гуимыкІыжщ (Гуэрэф=furuncle, boil; фэрэкІ=smallpox; гуимыкІыж=unforgettable).

Гуэрэфыр узыгъуибл поув.

ГуэшақІуэ Іыхьэншэщ: The cobbler's wife is the worst shod.

Губзыгъэм и гуІэгъуэр делэм и гуфІэгъуэщ: The misfortune of the wise is joy for the fool.

ГубзыгъитІ ягу зэрощІэ: (The hearts of two wise people recognize one another) Good wits jump.

Гугъэр адэжь щІэинщ: (Hope is the legacy of the grandfathers) 1. The wish is the father to the thought; 2. If it were not for hope, the heart would break.

Гугъуехъ зымыльэгъуам гъуэгуанэ хуэшэчыркъым: He who hasn't experienced hardship won't be able to bear the journey.

Гугъуехъ зымышэчыр лым хабжэркъым: He who hasn't experienced hardship is not counted amongst men.

ГуемыІу хьыбарым щІэхыу зеубгъу: 1. Bad news has wings; 2. Ill news flies fast; 3. Bad news travels quickly.

ГуемыІу хьыбарыр щІэх зэльашчыс: 1. Bad news has wings; 2. Ill news flies fast; 3. Bad news travels quickly.

Гужь зиІэр вакъэжькІэ мауэ: He who has an old cart hits it with his old shoes.

Гузэвэггүэ лъхуэри гүфIэггүэ кьильхуащ: (Anxiety gave birth to joy) 1. Every cloud has a silver lining; 2. Nothing so bad, as not to be good for something; 3. Life after death; 4. A blessing in disguise.

Гум дэбгъахуэр фэм кьеIуатэ.

Гум емыкIур нэми екIуркьым: Shameful to the heart, shameful to the eyes.

Гум илбыр жьэм жеIэ: The mouth says what's in the heart.

Гум илбыр нэгум кьыуегъащIэ: The face is the mirror of the heart.

Гум хэщIмэ, пашIэм хоз.

Гур жьы хьуркьым: The heart never grows old.

Гур зэрыггум дыггур ирокIуэ.

Гур зэрыкIуэдыкIыр и шэрхьщ.

Гур здэкIуэм кIуэфыр лыфIщ.

Гур уфэрэкIмэ, щIалэм и ягъэщ.

ГушыIэр тхьэм и щIасэщ: Humour is the minion of the gods.

ГуIэ и Iэпэ йодзэкъэж: (The injured bites his finger) A drowning man clutches at straws.

ГуIэр и Iэпэ йодзакъэ: (The injured bites his finger) A drowning man clutches at straws.

Гъатхэ бацэри бжьыхьэ цыжьри тегъуауэ пхуэщ ухьу.

Гъэрихым шауэр мэшэс.

Гъэшыр зыщыбэм цIыхур шыбейщ: dairy products are a sure sign of wealth.

Гъуабжэ псори мышэкьым, лыд псори дыщэкьым: (All that is grey is not a bear, and) All is not gold that glitters.

ГъуэгунашIэ сабэм мэкъу щеуэркьым, ер зэуа жыгым пщIащэ кьыпыкIэркьым.

Гъурым цIынэри дос.

Гъусэ пэплъэрэ пIальэтесымрэ шэчыгъуейщ.

Гъусэ мыхьурэ, Iэщэ мыхьурэ.

Даггүэ зимыIэ цIыху шыIэкьым: (Everybody has a defect) 1. No garden without its weeds; 2. There are lees to every wine; 3. Every white hath its black, and every sweet its sour; 4. Every bean has its black (US).

Даггүэ зиIэу кьальхуар даггүэ иIэу лIэжынщ: (He who was born with a defect will die with it) What is bred in the bone will not go out of the flesh.

Дауэ сщIымэ дауэ хьун, дауэ хьумэ дауэ сщIын?

ДаушыфIыр шыльу дауш бзаджэр мэIу: Bad news has wings.
ДаушыфIыр шыльщи, дауш бзаджэр мэIу: Bad news has wings.
Дахаггэм гур еггэгүшхуэ: Beauty animates the heart.
Дахэ псори дахэкьым: Not all beautiful people are nice.
 Дахэм еплыыр нэщхыфIэш, шыфIым тесыр тхуэбгакгэщ.
 Дахэм и напэ пластэ ираггэпщIыркьым.
ДаIуэ шхиипэ тоувэ (ДаIуэм насып кгохуулIэ, жыхуиIэш): Success comes to him who obeys.
Дэгум жиIэн еггүэт, нэфым иггүэтыр екгуз: The deaf finds what to say, and the blind grabs at what he finds.
Дэгум псори дэгү фIощI: The deaf thinks all are deaf.
Дэгум шхэкIэ ггуор лейуэ джэркьым: The public crier does not call more for the deaf.
Делэ бзаджэ нэхрэ делэ дыдэ: A complete fool is better than a wicked fool.
Делэм куэд ищIэ кгыфIощIыж: As the fool thinks, so the bell clinks.
 Делэр гуггээрэ жбы мэху.
 Делэр жылэу ясэркьым.
 «Ди жэмыр зышха дыггужьым кхгуэлым хуэдэу сигу шыкIаш» жызыIам нэхей.
 Ди зы мэл хэтщ, дэри зэ дывггэфий.
 «Ди фэр бээрэм шызэхуээжынщ», – жиIаш бажэм.
 Дол и кгуэрдэ йодыггүэж (Кгуэрдэ – тыкуэн хгэпшып цIыкIу-фэкIу).
Дунейр зыггэнэхур зы дыггэщ: One sun lights the whole world.
 Дыггэ лгакгуэ кгыпхуэубыдын?
Дыггэр зытемыпсэр шыIэжкьым: The sun shines for all.
Дыггу цIыкIукIэ кьемыжгэ дыггүшхуэ хгуркьым: Every thief starts small.
ДыггужьитI зы ггуэ изаггэркьым: Two wolves cannot live in the same lair.
 ДыггужьитI я щIыб зэхуаггазэркьым.
 Дыггужьым и дзэр шымэ, псафэ макIуэ.
 Дыггужьым ишхыр и фэкIэ епшыныж.
 Дыггужьым ишхари имышхари тохуэ.
 Дыггужьым лы иггүэтмэ, псы иггүэтыркьым.
 Дыггужьым мэл щихькIэ, зыфIихьым хуеплгэкIыжыркьым.
 Дыггужьым мэл щихькIэ, и нэпкыжгэ еплыркьым.
Дыггужьыр жбы хгумэ, хгэм и джэггуальгэщ: When the wolf becomes old, it becomes the dog's plaything.
 Дыггужьыр зэдзакгэр и Iыхгэщ.
 Дыггужьыр зыщызеуалэм мэлым зыщаггэпсэхуркьым.
 Дыггужьыр кгепхуэкIыурэ мэл кIапэр пуд.

Дыгьум пabжьэр и дэ́лпыкьуэгьуш: The thicket is the thief's abettor (providing cover).

Дыгьум щыгьур и дыгьуэгьуш: The thief's companion is a fellow thief.

Дыгьуэри дыгьужьри кьаушэ́кьу: Thieves and wolves track (their prey) while hunting.

Дыгьурыгьуур мэжэщлалэмэ, и шырыр ешхыж: If the eagle-owl becomes hungry, it eats its young.

Дыдыр кьэным ибгьэпщкьуэнкьым (Didir qepim yibgheschk'wenqim): (You cannot hide an awl in a paper bag) Murder will out.

Дыщэр дыщэпс хуэныкьуэ́кьым.

Дыщэр кьэзыгьуэ́т кьэншыгьульэ иредзэ.

Дыщэр куэншыбым хэ́лкьи ульийркьым: Gold won't rust even in manure.

Дыщэр кьышыщлахми щыльа́пш: Where gold is extracted is a valuable place.

Дыщэр уэсу кьесмэ, уасэ илэ́нтэ́кьым: If it falls like snow, gold won't have any value.

Джалэу и Гупэ зэгуэудами ярейщ.

Джалэрей и натлэ́ быдэ́ мэхьу: The forehead of the person who keeps falling becomes strong.

Джатэ́ жаным иулар мэхьужри, псалэ́ жагьуэм иулар хьужьркьым: 1. The tongue is sharper than the sword; 2. The tongue is not steel, yet it cuts; 3. Many words cut (or hurt) more than swords.

Джэгу пэтрэ ирашл.

Джэгум хэту зэшам нэхьей.

Джэгум хэту «Си гьуэншэджыр кьызэтыж» жызылам нэхьей.

Джэд жыплэмэ, сыджэдыкьлэщ.

Джэд льякьуэрэ хэ́ льякьуэрэ зыубыда щы́лэ́кьым: There is no catching a hen or a dog by the legs.

Джэд мыкьлэ́цл пшэрш: The barren hen is fat.

Джэд пшэр кьэбубыдынумэ, адакьэм бгьурысым епхьуэ.

Джэдгын зи жагьуэ́ и пащлэ́ щы́луш: That which one least anticipates soonest comes to pass.

Джэдгын зи жагьуэм и пащлэ́ щы́лу кьытокьлэ́: That which one least anticipates soonest comes to pass.

Джэджьейм джэдыр егьэ́сэж: It's like teaching your grandma how to suck eggs.

Джэдрэ пэт щыфлагьэ́жкьлэ́ мэльэ́пшастхэ́.

Джэду гьунэгьурыпщ (Зи унэ гьунэгьуу нэгьуэщI щыпIэ жэщ щыIэм ауаныщIу хужаIэ): Said sarcastically of someone who spends the night at another place while his home is near.

Джэдум и щхьэр зэрыкIым ипкьри йокI: What the cat can pass through with its head, it can also pass through with its body.

Джэдур лым лъэмыIэсмэ «мэ шоу» желэ: If the cat doesn't get to the meat, it says "This meat smells."

Джэдур дзыгьуэкIэ лыхьужьщ: The cat is a hero in the eyes of the mouse.

ДжэдыкIэ кьэзыдыгьум джэди кьидыгьунщ: He who steals an egg would steal a hen.

ДжэдыкIэ пэтрэ фэ тIуащIэ иIэщ: Even the egg has double skin.

ДжэдылIэм зыдахьа бабыщ (ДжэдылIэ=chicken pestilence; бабыщ=duck).

Джэдым фэнд кIэрыщIащ (Jedim fend ch'erisch'asch; фэнд=wineskin, water-skin): (He hanged up a wineskin on the chicken) Said of a glutton. [Зэрышхэрейм щхьэкIэ жаIэ]

Джэдыр псы щэфэкIэ уафэм доплъей: When the hen drinks water, it looks up to the sky.

Джэдыр щыкьакьэм щокIэцI: The hen lays eggs when it cackles.

Джыдащхьэр кIуэдмэ, джыдэкIыр ягьэсыж: If the axe-head gets lost, the helve is burnt.

Джыдэр кIуэдмэ, и кIыр дыщэщ: If the axe is lost, the helve turns golden.

Дзасэм тхьу пызагьэрэ? (Dzasem tx'w pizaghere?): Do they spit butter on skewers?

Дзасэри мылыщIу, лыри мыщIынэу.

ДзэкIэ машIэу, хьэщIэкIэ куэду (Dzech'e masch'ew, hesch'ech'e kwedu): Little victuals and many guests.

Дзэр кьэсащ, псыр кьиуащ.

Дзэр узыншэху, шхальэм зегьэпсэху (Dzer wizinshexw, shxalhem zeighepsexw).

Дзэр уришхэн кьудейкьым, дахагьэми щыщщ: Teeth are not just for eating, for they are also symbols of beauty.

Дзыгьуэ нэпсейр шэм етхьэлэ (Dzighwe nepseyr shem yethele): The greedy mouse drowned in the milk.

Дзыгьуэ цыкIурэ пэт Iэтэшхуэм ипIытIыркьым.

Дзыгьуэм и цыр кIыр хьумэ, щыIэлIэх мэхьу (ЩыкIыгьуафIэм ираIуэкI).

Дзыгьуэнэф пэт кьуалэбзум хабжэ.

Дзыгьуэр гьуэм имыхуэмэ, фэлъыркьэб зыкIэрешIэ.

Дзыхь зыхуумыщI щыкьур мэкьутэ.

Е вындыжь хэшэнщ, е жьуджалэ хэшэнщ.

Е зыхэльыр хьэгъуэллыгъуэм мьятэ.

Е махъшэ л'энщ, е махъшахъуэ л'энщ.

Егъэджак'уэр бзагуэщ, еджак'уэр дэгуш.

Езэшыр пшынэ йоуэ.

Ем «сынок'уэ» жи'эркъым: Evil never says, 'I am leaving'.

Емык'ур Iупщ'э-Iупщ'эу зэхэльщи къэльтмак'к'э зыпщ'эхэльым зыщ'эжырк'ым.

Емынэм емынэ къельху (Yeminem yemine qeilhwx): (Pestilence breeds the plague) 1. Evil begets evil; 2. One woe doth tread upon another's heels.

Емынэм къелар х'умбылейм ихьыжащ (ехьыж) (Yeminem qeilar x'wmbileym yihizhasch [yihizhsch]): (There are two interpretations of this saying. The first is: 'He who survived the plague was claimed by the hop.' To perish of a trifle [Hop is a plant Humulus lupulus]. The other account is that during the Kabardian-Russian War, Tsitsianov, the Supreme Commander of the Caucasus Army, resolved to restore the system of law of 1793. In 1804, he sent an expedition under General Glazenap to achieve his aim. A bloody battle took place in May near the Khumbilay River. This incident has been preserved in national folklore in the saying 'He who survived pestilence found perdition in Khumbilay.')
Есык'э умыщ'лэмэ, Iупщ'ла псыми уитх'элэжынщ.
Ехмэ, Iэпэ залэщ, къельжмэ, ныбжьырей х'уэнщ.

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Ешхэ-ефэ нэх'рэ джэгу (Yeshxe-yefe nex're jegw): Better a dance party than a feast.

Жамыла шы'эк'ым, ямыщ'ла мых'умэ.

Жанх'уэтх'эблэ къафэу къытрегъээж.

Жармык'лэм къыщых'уар жармык'лэм шы'зэх'эк'ыжынщ.

Жа'ар жып'эжмэ, бзэгузех'э уох'у (Жа'ар шы'жа'эжым деж ауаныщ'у дыщ'лаг'у).

Жа'э пэтми, х'ыджэбз къельху: In at one ear and out at the other.

Жэм гъэшыджэ буурейщ.

Жэм гъэшыф'лэр нанэф'л хуэдэщ.

Жыхапх'эщ'лэр ф'луэ мэпх'анк'э.

Жейм и щ'ыхуэ къыптринэркъым.

Жыг ку г'уанэри унэ мэх'у.

Жыгым и пщ'лащэр и фаш'эщ.

Жыгым пщ'лащэ пымытмэ, зы къурэщ.

Жыгыр здеш'лэмк'э мауэ.

Жыжьэм тІэу сыщылІи, благъэм зэ сыщымылІэкІэ.
Жылэм дэлъмэ, уиІэщ.
ЖысІэр щІэ, сщІэм уемыплъ.
ЖыІэрыпщІ щыІэкъым.

Жьабэ нэхърэ шабэ нэхъ шэрыуэщ,
шабэ нэхърэ жьабэ нэхъ губзыгъэщ.
Жьагъэм хуэдэу (ятащ): (Given) like a lamb to the slaughter (of
forcibly married girl).
Жьэм къыжьэдэкІа псалъэри фочым къикІа шэри зэхуэдэщ.
Жьэр зэщІэкІмэ, ныбэр мэкІий.
Жьы зыхэмыт щыІэр щыІэкъым, псчэ зыхэмыт узыр узкъым.
Жьы уимыІэмэ, щІэи уиІэкъым (Узэрылэжьэн щыгъыныжь
уимыІэмэ, щыгъыныщІэри куэдрэ уиІэнукъым, жыхуиІэщ).
Жьым и мыгъуэщ, щІэм и гъуэджэщ (Тпуми я чэзукъым,
жыхуиІэщ).
Жьындури гугъат тхъэрыкъуэ къришыну.

Захуэ жыІэныр нэ ищІыным хуэдэщ: 1. Home truths are hard to
swallow; 2. Truth hurts.

Зэ еуэр мэуэхъури
тІэу еуэр мэуапэ.

Зэ лъэпэрапэр щэ мэлъэпэрапэ: He who trips once trips a hundred
times..

ЗэгъунэгъуитІ я жэм шыкІэ зэхуэдэкъым.

ЗэгъунэгъуитІ я мэл бжыкІэ зыкъым.

ЗэдауитІ яз нэхъ захуэщ.

ЗэдэмыпсэуитІ зэнтІэІуркъым.

Зэз зи бзэгу телъым ІэфІ щымыІэж къыфІощІ: He who has bile on his
tongue thinks that there is no more sweetness in life.

ЗэкІуэлІитІыр зэщІасэщ.

ЗэкІуэцІыпхауэ щыль дыгъужьыр тхъэкІумэкІыхъым йошэ
(Іэрыубыд ящІа пэтрэ итІаникІ зэраныгъэ ищІэну пылъщ,
жыхуиІэщ. *Although he's under lock and key, he is still up to no
good*). The tethered wolf is hunting the hare.

Зэрызыхъ ІыхъэфІэщ.

Зэса сэгъейщ: 1. Old (Bad) habits die hard; 2. Habit is second nature.

Зэхэзылъхъэм зэхихъжынщ.

Зей кІуэдым и анэ и дыгъуш.

Зи бзэ текІуэда куэд кхъэм щІэлъщ.

Зи бзэ хуимытыжыр и бзэ токІуэдэж.

Зи былым кІуэдам гуэныхъищэ къехъ.

Зи гур мыфІым и щхъэр фІейщ.

Зи дзэ зэмыузарэ зи быдз зэмыузарэ уз ягъэунэхуакъым.
 Зи лIэгъуэ къэсам и мыхъэл къещтэ.
 Зи мылтыку зыфIэкIуэдам хуэгуИи,
 зи акъыл зыфIэкIуэдар гъеиж.
 Зи нэ имысым хъэсэ еутэ.
 Зи цIэ ираIуэ бжэщхъэIу тесщ: Speak of the devil (, and he will appear).
 Зи щхъэ зыфIэмыдэхэж щыIэкъым.
 Зи щхъэ зыхуэмылгъэфым пхъэлгъэф зыкIэрещIэ.
 Зи щхъэ зыхуэмыIыгъыжым щхъэ Iыгъын къещтэ.
 Зи щхъэ щымытым и шыд хъэм ешх.
 Зи Iуэху мыхъунум фэндибгъу кIэрыщIащ.
 Зибзеихъу и Iэшхылгъэ итIысхъэжа? (Зыми хуэмыныкъуэжын, зыри къыщымыщIыжын и гугъэ? – жыхуиIэщ).
 Зил мыузым игу узыркъым.
 Зумыхъэри уимыIэри зыщ.
 Зыгъуэтыр мэгуфIэри, зыфIэкIуэддыр магъ.
 Зи дагъуэ гуэр зимыIэ цIыху щыIэкъым: (Everybody has a defect) 1. No garden without its weeds; 2. There are lees to every wine; 3. Every white hath its black, and every sweet its sour; 4. Every bean has its black (US); 5. No rose without a thorn; 6. Nothing is perfect.
 Зи дэкIэ уигу сыкъэкIи, а зыри кунэфу къыщIыкI.
 Зызогъэхъри яшэм сыхон, зызогъашэри яхъым сыхон.
 Зи махуэм бэзэрщ, зы махуэм къэзэрщ.
 Зи нэрэ зы щхъэрэ зэхурокъу.
 ЗыжраIэ нэхърэ зраIуэкI.
 Зызыгъэгусэ и Iыхъэ ныбэ уз хуэхущхъуэщ.
 Зыльэгъуа щыIэмэ, зэхэзыха умылтыхъуэ.
 Зым ейкIэ зыр щIэскъым.
 Зым и зэран щэм йокI.
 Зым и мыуасэ хъэм ишхыркъым.
 Зымыльэгъуа хашэ хъуркъым.
 ЗыптхъэщIмэ, нэху мэщ, уущмэ, гъуэгуи хощI.
 Зыри зымыщIэр зэи щыуэркъым.
 Зыщэм и напэр къэзыщэхум и уасэщ.
 ЗыщIэм жиIэркъым, жызыIэм ищIэркъым.
 ЗыщIэн зымыгъуэтым и унэр къречри иресэж: 1. An idle brain is the devil's workshop; 2. By doing nothing we learn to do ill; 3. Idleness is the mother of all evil.
 ЗыщIэн зымыщIэжым и унэ иречри иресэж: 1. An idle brain is the devil's workshop; 2. By doing nothing we learn to do ill; 3. Idleness is the mother of all evil.

ЗыщIэр мажэ, зымыщIэр мэжей.
ЗыIэщIэжым хощIри, зыIэщIыхэм хохъуэ.

И адэ кыщIыкIыжи и ней кысщыхуэ.
И гум зымыгъэнщIурэ и ныбэм зигъэнщIащ.
И гур пхъэ щхъэкIэ, и лъэр пхъэм дэнащ.
ИлъэскIэ шысар пIастэпсым пэплъэжакъым.
И насып бжыхъым ирапхакъым.
И насыпыр кытIэтIащ, и пIастэпсыр хэтIэтIащ.
И шы пхэщI ирибзэри еIээу увыжащ (Iуэхур зэIигъэхъри епэщэщу
увыжащ, жыхуиIэщ).

Ив лIэри и дзей хэкIыжащ (Я Iуэху зэхэлъыжкъым, жыхуиIэщ).
Из зышхыным ныкъуэ шхыкIэ ищIэркъым (Yiz zishxinum niqwe
shxich'e yisch'erqim): He who will eat his fill does not know how
to eat the half of it.

ИкIи уимыкI, икIи уимыс, уисуи сыкъыумыгъэсыж: Damned if
you do and damned if you don't.

ИмыIэфI шыгугъым и выфIитI фIокIуэд.

Ин дыдэхэми надэ къахокI.

ИнагъкIэ фыхуеймэ, махъшэм феупщI, жъакIэкIэ фыхуеймэ, ажэм
феупщI.

Ирауд бэнэнкIэ зигъэнщIыркъым.

Иримыкъур иризыгъэкъур лэпсщ.

«Истамбыл губгъуафэ изопль» жызыIам нэхъей (*Said of fortune-
teller through coffee dregs*).

Истамбыл кыкIам дызэригъэтIэхъужыркъым (ДызэIэбэкIмэ, ахъшэ
яттыну ди жып диIэбэ яфIощI, жыхуиIэщ. Уэкъуо и псалъэу
жаIэ).

Иужьрей Iуэху бзу кIагуэщ (Iуэхур умыгъэтIыль, жыхуиIэщ).

Куэсэ хъэсэгъу умыщI (ЦIыху бзаджэ пэшэгъу умыщI, жыхуиIэщ.

Куэсэ = sparsely-bearded man = folkloric sign of an unkind man).

Куэдыр пхурикъуркъым, мащIэр кыбдохуэж.

Куэпкъ зыльысми ешх, шхужь зыльысми ешх.

КIэкъинэр IэфIщ (Ch'eqiyne(r) 'ef'sch): (The dregs are the sweetest)
The nearer the bone, the sweeter the flesh.

КIэпхъми содэ, дзыгъуэ кьиубыдмэ.

КIэпIейкIэм щIэгупсысурэ сомыр хилъхъащ: Take care of your
pennies and your pounds will take care of themselves.

КIытэр кIымэ, фадэр хахуэщ.

КIыщ пщы унэщ.

КIыщыбжэрэ псыунэбжэрэ зэIухащ.

Клуэдар дэгъуэ мэхъу.
Клуэм и баш лэм и шэнт.
Клуэм и гъуэгу хоцI.
Клуэм уцIохъэри шхэм уцIыхъэркъым.

Къазыхъум зыхуресэ хъэмакIэм: Brave before a lamb, but a lamb
before the brave.

Къанжэр и бзэ токIуадэ.
Къапхъэнми имыгъапцIэ иубыдыркъым.

КъэзыгъэкIри зышхыжри уэрщ (Qezighech'riy zishxizhriy wersch):
(What you sow is what you eat) You reap what you sow.

Къэзыдыгъур зы гуэныхъщи зыфIадыгъур гуэныхъщицэщ.
Къэзыхъ зышхыж бей мэхъу (Qezih zishxizh bey mex'w) (Лажъэу
шхэжыр фIуэ мэпсэу, жыхуиIэщ): He who eats from what he
earns becomes wealthy.

Къалэн зыщыпцIыжыр къалэн пхуохъу.
КъэмыкIа пабжъэм къэмылхуа тхъэкIумэкIыхъыр хэсщ
(къыщиукIащ) (qemich'a pabzchem qemilhxwa thek'wmech'ihir
xessch): The unborn hare hides (*or* was shot) in the ungrown bush
(said of a barefaced lie).

Къэмыфэфым пшынауэм трельхъэ: A bad dancer blames the
accordionist.

Къэхъуа щыIэкъым – щIалэр яукIри витIыр яхуаш
(Гузэвэгъуэшхуэ, гуIэгъуэ зэуэлIауэ зыфIэмыIуэхум ауаныщIу
хужалэ мы ищхъэмкIэ къэкIуа псалъафитIри. *Said of a person
who is unconcerned in face of calamities*): It's no big deal – they
killed the young boy and drove off with the two bulls.

Къэмэтмахуэр зэхудипIальэщ: Doomsday shall be our date.

Къоджэм уигъэжейркъым.

КъозыIуэкIым къыбжеIэ, къыбжезыIэпэр къыптогъэ.

Кърум мывэ жъэдэлъу нэху егъэщ.

Къырыми данэ ильщ (УимыIэмэ, сыт и мыхъэнэ, жыхуиIэщ. *If you
don't have it, what does it matter*): (The Crimea is full of silk) 1.
There's many a slip ('twixt cup and lip); 2. Between (the) cup and
(the) lip a morsel may slip).

КъысхуэзыщIэ и псэ.

Къыхэдзэ закъуэ – ежъуун бгъуэтынщ: One line of singing – you
shall find someone to sing its refrain .

Къуажэ зиІэ нэф нэхьрэ гухьу зыщІыф Іэшэ: The armless who can pound a mortar is much better than a blind man that owns a whole village.

КъуэщІий мафІэми шэ кьегьэпшт: Even a fire of splinters causes the milk to boil.

Къуийм и пыІэ шыгьупщэркъым: He who has the mangle forgets not his cap.

Къуийм и пыІэр щхьэрыхумэ, укІытэжыркъым: If the cap of the mangle person falls off, he is not ashamed any more.

Къуийм и щхьэ хуэзыхущІыр и бийщ.

Къуийм и щІыІу гурэф: (Not only scabby, but also has boils) 1. (To jump, or leap) Out of the frying-pan into the fire; 2. To fall out of the pan into the fire; 3. From smoke into smother; 4. It never rains but it pours; 5. From bad to worse; 6. To go from clover to rye-grass; 7. Misfortunes never come alone (or singly); 4. One woe doth tread upon another's heels.

Къундэпсо гуащІэм кхьуэщыныр зэрегьэкІуэкІ.

Къупщхьэр псэумэ, лы кьытокІэж.

Къущхьэмышхейм къуэрагь и хущхьуэщ (Къущхьэмышхей=medlar; къуэрагь=pole; хущхьуэ=medicine).

Кхьахэ хьуари кхьэм ехьуапсэркъым.

Кхьэм зыщызыгьэпщкІури кхьэм йокІуэлІэж.

Кхьэм яхь кьахьыжыркъым.

Кхьуэ нэфми мышхумпІэ кьыІуохуэ.

Кхьуэм и кІэр пиупщІри мэзым щІиутІыпщхьэжаш.

Кхьуэм илхь хьэм кьытенэркъым.

Кхьуэм хуэмышх хьэм иригьэшхыркъым.

Кхьуэньжь гьуэгьурэ кхьуэбанэр ешх.

Кхьуэньжь уэлбанэхэльхуэщ (Щимычэзум Іуэху кьыдэзыльэфым хужаІэ).

Кхьузэнэ гуплІэ-гупхэ ищІрэ?

Лажьейм узей кьыхокІ (Гукьеуэшхуэм узей кьыхокІ, жыхуиІэш).

Лажьейм уфІокІуэри, узейм уфІэкІуэркъым.

Лэжыгьэу щыІэр зы нэдым ихуэркъым,

щІэныгьэу щыІэр зы цІыхум ищІэркъым.

Лей зыщІэм кьыхуэгьуркъым: Murder will out.

Лы кьыІэрымышьам дыгьужьым и дзэр егьэш (КьыпІэрымышьэм уегьэгузавэ, жыхуиІэш).

Лыр ишхри къупщхьэ тенащ.

Лыр къуалэми ягьуэт, ямыгьуэтыжыр лэпсц.

Лыр хьэхуш.

Льабэ Іубэ ухуехь.

Льякьуэ кьуаншэ вакьэ хуэщ (Вакьэ куэдрэ кьещэху, жыхуиІэш. *Many shoes are bought for it*): A crooked foot is lucky with shoes.

Льэгуажьэпэм нэмыс хьэдрыхэ ноІус (Хьэдрыхэ=the world beyond the grave. Псалъэ Іей умыутІыпщ, жыхуиІэш): Do not unleash bad words.

Льэсыр шум щІонакІэ (Льэс=pedestrian; шу=rider): The man on foot is poking fun at the rider.

Ллар фІы мэхьуж: The dead becomes good in the eye of people.

Ллэм зыгьэлІэн ешх.

Ллым Іэшэ зыхуиІыгьыр зы дакьикьэш.

ЛьыфІ шыфІ хуэщ: The good man shall get the good horse.

ЛьыущхьэкІуэр щхьэкІуэ мыдэш: The offensive person minds being offended.

МазэшІэр куэдрэ блэркьым.

Мастэ гуапэщи

мастэ гуауэш.

МафІэ здэщымыІэр тахьтэкьым (МафІэ здэщымыІэм тхьэгьуэ щыІэкьым, жыхуиІэш. *There is no joy where there is no fire*).

МафІэм кьыхэхури псывэм хэхуаш: 1. It never rains but it pours; 2. An evil chance seldom comes alone; 3. He fell out of the pan into the fire; 4. One woe doth tread upon another's heels.

МафІэм псыр кьегьавэ, псывэм мафІэр егьэункІыфІ: Fire boils the water, while boiled water extinguishes the fire.

МафІэм ІэшІэкІар псывэм хоупІэ: 1. It never rains but it pours; 2. An evil chance seldom comes alone; 3. He fell out of the pan into the fire; 4. One woe doth tread upon another's heels.

МафІэншэри гьавэншэри зэльытащ: Lacking a fire and not having crops are considered the same.

МафІэрэ гүфІэгьуэрэ: Fire is joy.

МафІэсрэ псыдээрэ: A conflagration is like a deluge.

Махуэ кьэси щыблэ уэркьым: Lightning does not strike every day.

Махуэ псом зэрагьэпцІар чыцІ ажэм икьутэжаш.

Махуэкум сыджауэ мэремым кьызэхуэсарэт.

Махуэм махуэ кьельху (Палъэм пІалъэ кьыхокІ, жыхуиІэш).

МахуэфІрэ лІэкІафІэрэ.

МацІэм хэуэри пкІауэ закьуэр иукІаш.

МащІэр гуапэш,

гуапэр псапэш.

Мэжэщлалэм дыгъужьыр мэзым кыщлеху: Hunger drives the wolf out of the forest.

Мэжэщлалэм кьэрабгъэри лыхъужь ещл: Hunger makes a hero out of a coward.

Мэжэщлалэм щлалэри егъэжъ.

Мэз пхъэншэ хьурэ?: Could a forest be without timber?

Мэзджэдур и пащлэклэ яцлыху.

Мэзым нэсыжа бланэр еукл.

Мэкъу хъэвэ мастэ хэклуадэщ.

Мэл зиЛэр лэгъупэжыщ,

пхъужь зиЛэр унафэщлщ.

Мэл зыхэвэ нэхърэ бжэн зыхэпклэ.

Мэлищэм зы мэл щыщлэмэ, мэл щэ ныкъуэщ.

Мэлым и клапэ и хьэлъэкъым.

Мэлым и клапэр щыдэуейм, бжэныр дыхъэшхаш.

Мэлыхуэ лъакъуэубыд и щхъэусыгъуэщ.

Мэлыхуэм я зэхэкълыжыгъуэм кхъуей шыпс зэраутхыж.

Мэлыхуэр шхын щхъэклэ лати, «и гуфлаклэм щэ дэз хъунщ», жаЛэрт.

Мэхъуэщэй лыфлым уеуэмэ, зеушэху (Мэхъуэщ – адыгэм ящыщ зы лъэпкъыу щытащ).

Мывэ дзыклэ зымыщлэм и щхъэм кьохуэж: He who doesn't know how to throw a stone will get it right on the head.

Мывэ кьуршым мэш трасэркъым: They don't grow millet on stony heights.

Мывэ сыныр мэклуэдыж, мыклуэдыжыр уэрэдщ: A stone statue eventually disappears, but a song remains forever.

Мывэ куэдрэ щыльмэ, жыглыц кьытоклэ: If a stone stands for long, it will grow moss.

Мыгъуэр зи мыгъуэр пхъэрыпэщ.

Мыклуэдыну зы мылкъу, мылэжыну зы цлэ.

«Мыпхуэдэу щхъэ цлкълу укъэна, дзыгъуэ?» – щыжаЛэм,

«джэдум сыщышынэурэ» жиЛаш.

Мысэр малгэри хейм и лъакъуэр щлеуд.

Мыублэ мыхъумэ, мыух щылэкъым: Everything must have an end.

Мыхъумэ, лэхъуэр и шэсщ.

Мыщэ шхэри зы дэ кьелщ.

Мыщэм зыщихъумэурэ мащэм ихуаш: He who guarded himself against the bear fell in the hole.

Мыщэм ишхар дыгъужьым трелхъэ.

Мыщэм лыклэ зигъэнщлмэ, кьофэ.

Мыщэм лыр имыгъэфу ишхыркъым.

Мыщэм пщлашэ техуэмэ мэгубжь, жыг техуэмэ зеушэху.

Мыщэм фЫгуэ ильагъур ешхыж.
Мыщэр игу кыыщикъэм щотЫс.

НабдзэхэкIэр гухэмыкIыжщ.
Назэми нэф нэхърэ нэхъыфIщ.
Назэр нэфкыым, щхъэзэр делэккыым.
«Нал Iунэр бэн Iунэ зыщIыж тхъэр щыIэш», – жиIащ гьукIэм и
фызым.

Напэм техуэр жьэм жеIэф.

Нахуэ жыIэнрэ нэ ищIынрэ (зэхуэдэш): 1. Home truths are hard to
swallow; 2. Truth hurts.

Нахуэу зыщамыщэм щэхуу сату щашI.

Нэ ильагъу нэ ещIэж.

Нэгум щIэлъыр лъэгум кIуащ.

Нэгум щIэхур гум йохуж.

Нэгъабэ кыызэуащ, жери мы гъэм магъ.

Нэд мыкъу уврэ, нэд къуа зигъэшхърэ?

Нэм нэ хъумэ иIэш.

Нэм щIэлъыр Iугъуэм кыыщIеху, гум илъыр фадэм къреху.

Нэпкыым тетыр кхъуафэ хукIэкIэ Iээш.

Нэпсыншэ хъэдагъэ.

Нэр зейм жейм трех.

Нэр псэм и хъумакуэш.

Нэфрэ дэгурэ зопсальэ: All at sixes and sevens.

Нэфым и нэм хихар и гум хельхъэж.

Нэфыр тхъэкIумафIэш.

НитIрэ пэт, зэфыгъуэгъуш.

НитIыр зэхуэдэмэ, жыжъапльэш.

НитIыр зэхуэмыдэмэ, мэплъэшхъу.

Ныбэ Iейм шхын и пщIыхъщ (Nibe 'eum shxin yi psch'ihsch): A
bad paunch hankers for (literally: dreams of) food.

Ныбэм и лажъэр IуэтэжыгъуафIэш.

Ныбэм измэ, щIакхъуэр цIынэш.

Ныбэм илъмэ, псынщIэщи, имылъмэ, уэндэгъуш.

Ныбэм имылъмэ, лъэр щIэкIырккыым.

Ныбэм имылъмэ, нэр плъэрккыым.

Ныбэм имылъмэ, щIыр плъапIэш.

Ныбэм уахихъэнщ, фэм уакъыхихыжынщ.

Ныбэр къэблагъэмэ, благъэр пщегъэгъупщэ.

Ныбэр нэщIмэ, лъакъуэр щIэкIырккыым.

Ныкъуэлъахъэр шыгъэкIуэрщ.

Пабжьэм хэсыр лыгъэм кыыхехури, гум илъыр фадэм къреху.

Пашлэр инми, жьаклэр щлууфэркьым.

Пэжым нэр ирещл: 1. Home truths are hard to swallow; 2. Truth hurts.

Пэжыр хушхуэщ, пцлыр шххуэщ.

Пкьым пыт лыр мэуз.

Пкьымрэ псэмрэ зэлэпыкыгъуейщ.

Пклауэм и клуэдыжыгъуэ кьэсмэ, бжьэхун тхэмпер тлэсыплэ ещл.

Псалъэ гуапэ гугъэдахэщ: Soft fire makes sweet malt.

Псалъэ дахэм гуауэр пщегъэгъупщэ.

Псалъэ лейм баш лей далэтыркьым.

Псалъэм и пэр умыщлэу и клэр пцлэркьым.

Псалъэм пцлэ щлатыркьым.

Псалъэр бгъэувмэ выщи, бгъэтлэсмэ цлэщ.

Псатхэр кьэхмэ, бгыкьум зегъэш.

Псэ зыпыт кьупщхэм лы кьытоклэж.

Псэ зыпыту мышынэ щылэжкьым.

Псэжыр лъхуэри емынэжь кьилъхуащ.

Псэм лъыхур щхэм и кьурмэныпхэщ.

Псэм хуабэ и щлэсэщ.

Псэр лэфлщ.

Псэрэ пэт хьэхуш.

Псэур мэгугъэри, ллар гугъэжыркьым.

Псэушхэ губзыгъэ зыгъэлэн ишхыркьым.

Псы мыгъавэ бдзэжьей хэщ.

Псы луфэм лусым псы икыплэр ещлэ.

Псы луфэм лусыр есыклэклэ лэзэщ.

Псы луфэм лут дзэлыр мэхуапсэ.

Псы джэд псым итхэлэркьым, мэлыхуэхэ дыгъужьым
ихьыркьым.

Псыжь уклуэмэ, пщыз пхокл (Псыжь = Kuban).

Псым итхэлэм блэм зрешэкл: A drowning man clutches at straws.

Псым ихьыр и щхэцым йопхуэ: (A drowning man clutches at his
own hair) A drowning man clutches at straws.

Псым ихьыр хэцыбанейм йопхуэ: (A drowning man clutches at a
thorn) A drowning man clutches at straws.

Псым кьыхадза бдзэжьейуэ ныджэм кьытенащ.

Псым хэль пхэр мэфри, фэм дэль гур мэбамплэ.

Псыр зэрыжэр и псылэщ.

Псыр псэм и зы ныкьуэщ.

Псыр псэхэльхэжщ.

Псыхуэр жылэ тлэсыплэщ.

**Псышэд дэщылэм хьэндьркьуакьуэ (хьэндьркьуакьуи)
щылэщ:** Where there is a bog, there is a frog.

Пхуэмыфашэ хьэлэщ.

Пхъэ дакъэжъ псым итхьэлэрэ,
мэлыхуэхъэ кIуэдрэ?

Пхъэ мысрэ псы мывэрэ шыIэкъым.

ПхъэшкIум кIапсэшхуэр и тельхьэщ.

Пхъэлэщэм вы щIэмышIамэ, пхъэ дакъэщ.

ПцIы бупсынумэ, лIам тельхьэ: (If you want to lie, lay it on the dead) Stone dead hath no fellow.

ПцIы зыупсыр щхьэщытхьуш, зызыгъатхьэр джэгуакIуэщ.

ПцIым и льякьюэр кIэщIщ (щIэткъым): Lies have short legs.

ПцIым льякьюэ щIэткъым: Lies have short legs.

ПцIымрэ пэжымрэ я зэхуакур пIальэщ: Time is the best judge of truth and falsehood.

ПцIым фIым хуишэркъым: Lies lead to no good.

ПцIыр зэбгъэпцIми зэрыпцIыр кыщIокIыж.

ПцIыупс пцIыупс едаIуэркъым (едэIуэжыркъым): A liar is deaf to another.

ПцIыупсым и пэж закьюэр хьэм фIешх: (The liar's only truth was swallowed by the dog) 1. Once a liar, always a liar; 2. A liar is not believed when he speaks the truth.

ПцIыупсым и пэж закьюэр хьэм Iэпеч.

ПцIыупсыр я фIэщ мыхьуурэ, и унэр мафIэм исащ.

ПцIы IэфI нэхьрэ пэж дыдж: Better bitter truths than sweet lies.

Пшэ темылъу уэшх шыIэкъым: There is no rain without clouds.

Пшэм уефийкIэ кьэувыIэн, вым уегийкIэ гурыIуэн?: If you whistle to a crowd does it stop; if you rebuke an ox does it understand?

Пщашэ гьум теубгьуэн и щIасэщ: A thick-set lass loves to cover up.

Пщэдджыжь хьэщIэ гьэхьэщIэгьуафIэщ (Pschedjizch hesch'egheesch'eghwaf'esch): A morning guest is easy to host.

Пылэ зыщхьэрыгъ псори лыкъым: Not all those who put hats on are men.

Пылэ Iей нэIу Iейщ.

«ПщIэр сэ кьызиэхьэлIашэрэт» жиIащ фадэм.

Сабий мафIэ щилъагьукIэ, «си анэ и дыным хэIащэрэт» жеIэ.

Сабийр мыгъмэ, быдз иратыркъым: 1. If the babe doesn't cry, they don't suckle him; 2. Shout, if you want to be heard.

«Сэ бзаджэ кьэзылхуи, уэ делэ кьыульху», – жиIащ.

Сэ гьушэрылърэ

фыз игьэплъа лIырэ.

Сэ сашэн хьумэ, дарийр мэкIуэд.

Си анэ кыщамышэм си анэшым срашыбзыхъуэт, жызылам нэхъей
(КъэхъункIэ мыхъуну Iуэху къехъулIауэ зыIуатэм ауаныщIу
жралэ).

Сигу илбыр къащIи, си IэмыщIэ илбыр уэстынщ.

Си гъунэгъур мэдыхъэшхри сэри содыхъэшх (Iуэхум
хэзымышщIыкIыу нэгъуэщIым зыдезыгъэкIум хужалэ. *Said of
somebody who without understanding goes along with something*):
My neighbour is laughing and so am I.

Си цIэр иггэIуурэ, и Iур егъашхэ.

Сохъустэмыхъу IэнэухъуэнщIщ (Сохъустэ=student, pupil).

**Сыдоубжытхейри си набдзэм хохуэ, соубжытхэхри си
жъакIэм хохуэ:** If I spit up I hit my eyebrow, if I spit down I hit
my beard.

**«Сылыатэмэ, сыфочыпэкIуэдщ, сыхэсмэ, сыхъэщIо Iуэщ»
жиIащ ныбгъуэм** (ХъэпщIо, хъэпщIэу=hound): 1. "If I fly, they
will shoot me; if I stay, the hounds will devour me", said the quail;
2. Damned if you do and damned if you don't.

Сымаджэрэ сабийрэ, жыхуаIэращ.

Сыщымыгъуэми дарий гъуэжь джанэ.

Таурыхъ щIэупщIэм таурыхъ ещIэ.

Тэм тэ и цIэщи, щэм щэ и цIэщ: (A gift is for free, but selling is
another business) Keep friendship and money apart.

ТелукI текIыжыркъым: What has been trumpeted far and wide
cannot be wished away.

Тутынафэ псори «зэшщ».

Тхъэгъэлэдж гуэнырыхъэ-гуэнырыкIщ (Тхъэгъэлэдж – мыбдежым
къикIыр гъавэщ).

ТхъэкIумэм зэхих нэхърэ нэм илыагъу: What the eye sees is better
than what the ear hears.

Тхъэусыхалэ ажал тоIукI.

Тыншыгъуэр шэчыгъуейщ: Comfort is difficult to bear.

ТыкIу щхъэкIэ тIэкIурамэщ.

Уанэ тельхъэ фIыщIэ пылъкъым.

Уанэм лIы имысмэ, пхъэ тыкъырщ.

Уафэ гъуэгъуэрейр уэшхыншэщи, физ дыхъэшхрейр лIыгъапщIэщ.

Уахыхъэныр Iуэхукъым, уакъызэрыхэкIыжын пщIэмэ.

Уэ бгъалIэри лIэркъым, уэ бгъатхъэри тхъэркъым.

Уэ блэ кьоуамэ, сэ бэдж кызыуащ (Уэ кыпщыщIам нэхърэ
нэхъыкIэж сэ кысщыщIащ, жыхуиIэщ. *What happened to me*

is much worse than what happened to you): If you were bitten by a snake, I was stung by a spider

Уэ нэхь лЫфІ щымыІэмэ, си пыІэ пхуэгъэтЫсащ.

Уэдыр Іушэщи, пшэрыр дахэщ.

Уэлбанэшрэ хьыджэбз гушыІэрэ.

Уэnum баш егъуэт: He who wants to strike will find a stick.

Уэр щхьэкІэ щтапІэ сихьэжынкъым.

Уэрэдусрэ сурэтыщІрэ зэхуэдэщ.

Уэрэдым и щІопщыр ежьющ.

Уэрэдым псалъэ хадзыркъым.

Уэс щесам лъэужь шыІэщ: Where there is snow there are footprints.

Уэсэпс тхьэгъур гугъэхуабэщ.

УэсхэкІ нэфщ.

Уэсым хэсыр къанэри хьэжыгъэм хэсыр лІащ.

«Ууейм къихи сысейм къилъхьэ» жызыІам нэхьей.

УэфІрэ лЫфІрэ хэт дээшыи?

Уэщыщхьэм уэщыкІыр кІэлъидзыжащ.

Удэлъейми уоІуэ, укьелъыхми уоІуэ.

Удын зэхэдзэ нэхьрэ Іыхьэ зэхэдзэ.

Удыр и щхьухь ехьыж.

Уджым сыхэплъафэ щхьэкІэ, сыкъеплъэфэкІын?

Удз цынэр выфэм пхыкІыркъым (Къэуат хьуркъым, жыхуиІэщ).

Удзыр къыщыкІым шахьу.

УдзыщІэм нэсмэ, шыжь бэгур къохъуж.

Уз бзаджащІэщ.

УзэлъэІу нэхьрэ къольэІу.

УзэлъэІур щІагъуэ мэхьу.

Узэмыджа гуемыІуци узэуІу гъунэгъуш.

УзэрымыгуІам папщІэ сыгуфІащ, узэрымыгуфІам щхьэкІи сыгуІащ.

Узэсэ сэгъейщ: 1. Old (bad) habits die hard; 2. Habit is second nature.

Узэфыгъуэ къыптокІуэ.

Узэшмэ, мафІэ, ушынэмэ, гъусэ.

Узейм лажьей къыхокІ (Узейм – уз Іейм).

Узижагъуэм и нэм бжэгъуу ущІоуэ.

Узижагъуэм уегъэдыхьэшх, узищІасэм уегъагъ.

Узижагъуэм уеуб, узищІасэр къыпщотхьу.

Узижагъуэм уфІэгъумщ.

УзимылІым лЫ ущыхьуркъым.

УзищІасэм и псэ ухуехь.

УзыгъалІэ псори емынэщ.

Узыгъэгугъэрэ уи дауэгъурэ.

Узыгъэжыым жьыгъэ Іыхьэ къыуитыжыркъым.

Узылъыхьуэр лъапІэ мэхьу.

Узыр уэщынэкIэ кьокIуэ, мастэнэкIэ мэкIуэж: Misfortune comes on horseback and leaves on foot.

Узыншагъэрэ сымаджагъэрэ зэпыщIащ.

Узытхэлэ псори Урыхуц (Урыху = Uruk, river in Kabarda).

Узыфэ мыхъужмэ, ажал и хуцхъуэщ.

УзыфI щыIэкъым.

Узыхуэмыдэн уи уэрэд еус.

Узыхъыну псым мывэ кьыхэщу уолъагъу.

Узыщымыхъум щхъуэ къуэлыщ.

УзыщIэнакIэ кьыппокIуэкIыж.

Уи адэ и ней, уи анэ и нэфI.

Уи бын фIуэ зылъагъум уи щхь(э)и фIуэ елъагъу.

Уи вакъэр зэвмэ, дуней псор зэв кьыппещI.

Уи гъуэгур бзэперэ уи псыр чэнжмэ, уехъулIащ.

Уигъуэмэ гъусэ бгъуэтынщ.

Уи лэгъу зыхэмыт дзэм уахозэшыхь.

Уи лъахъэр зыдыгъум уишири идыгъунщ.

УимыкI, уимыс, уисуи, кьыдумыгъэхъэж: Damned if you do and damned if you don't.

Уи насып зыхэмылтым дагъуэ кьыхуогъуэт.

Уи нэми укьыщигъапцIэ кьохъу: Sometimes your eyes might deceive you.

Уи пшынэуэкIэм сыкьыдофэ: I dance in time to your tune.

Уи хэ фIэпщ и цIэщ: Your dog's name is what you call him.

Уи шэр мыгъуэкIэ ушх, си пIастэр кьыхэзгъэшхыкIыж.

Уи шхын зыхэлъыр уиIу иль хуэдэщ.

Уи щхэ зи жагъуэм уи цIэ фIэлейщ.

Уи щхэ зыфIэмылейм уи лъакъуи фIэлейкъым.

Уи щхэм нэхърэ уи гугъэр сиIащэрэт.

Уигу кьызэбгъэмэ, уи жэмыбгъэр кьэзышх (СлъэкIыр пхуэсщIащ, уигу кьыщIызэбгъэн щыIэкъым, жыхуиIэщ).

Уизыудыр Iуэхут, кьыптельадэр мыхъумэ.

УиIэ псори сиIэ нэхърэ узыщыгугъыр сиIащэрэт!

УльэIуэдри уIуеинри зэхуэдэщ: To beg and to bleat are one and the same.

УмэжалIэмэ, сытри IэфIщ: Hunger is the best appetizer.

Умыгъэхъей нэхъей хъунщ.

УмылъэIуауэ узэтэнур пщIэнукъым.

УмылIэмэ зылI, улIэмэ зы мащэ.

Унэм исыр хасэурэ губгъуэм исыр кьосыж.

Унэрыхъэм уи Iыхъэ пIех.

Унэхъугъуэм дзыгъуэри мэятэ.

Унэхъунум гуоуж макъ и тхэкIумэ иIуэркъым.

УмылIэмэ, джэду хьэжы плъагъунщ.
УпщIэ и анэ фIэрафIэщ.
Уримыпсэлъэфмэ, уи жьэм пIастэ иришх.
Ухагъэзыхьмэ, укъагъэфэнщ.
Ушынэмэ, си кIэ къуагъ къыкъуэтIысхьэ.
Ушынэмэ, си пыIэ щхьэрытIагъэ.
УщымытIыс ущыгушыIэркъым.

Фадафэ чэфыжыпкъэщ.
Фадэ зэхэдзэрэ удын зэхэдзэрэ.
Фальэм имыт (къ)икIутрэ?: Can you pour from the vessel something that is not there in the first place?
Фэ мыгъ–мыуцIынрэ фэ цIынэ зэIымыкIри щыIэкъым.
Фэ пщIынымэ, лы зытельхьэ.
Фэдэн кIапэ шу егъэшэсыж.
Фэльыркъэб псым щилъафэрэ? (Фэльыркъэб=gourd used as a vessel when dried and hollowed out).
ФэрэкIым «Уи фэр схьын, хьэмэрэ уи нэр схьын?» жи (ФэрэкI=smallpox).

Фо нэхрэ жей нэхь IэфIщ: Sleep is sweeter than honey.
Фом тхьу хэплъхьэкIэ зэIигъэхьэркъым.
Фор зэкIэщIэж нэхрэ банэр зэфIренэ.
Фоч нэщI лIитIгъэшынэщ.
Фочым зигъазэмэ, блыпкъауэщ.
Фочыр уамэ, хьэтыр щыIэжкъым.
Фыгъуэ-ижэр зыщыкуэдым дауэгъу куэд щызэблэкI.
Фыз гъуэгъу мыгъуэ ежьэркъым.

ФIым фIыщIэ пылъщ.
ФIыр зымыщIэм фIыщIэр зыуи къыщыхьуркъым.
ФIыуэ плъагъу щIыпIэм укIуэныр жыжьэкъым.
ФIыщIэ цIэрыIуэщ.
ФIыщIэ жыг пхухасэнут?

ХакIуэ бзаджэ и анэ хуэльэщ.
ХакIуэ мыхьу алащэщ.
ХакIуэ мыхьу дзэкъалэщ.
ХакIуэ мыхьу хьуэкIуэным дехьэх.
Хамэ ахьшэ зепхьэмэ, уи жыпыр гъуанэщ.
Хамэ дагъуэр лъагъугъуафIэщ.
Хамэш тесым и пхэ щIиудыркъым.
Хэди бжэныр къыхэх, мэлыр къыхэпхми уэстыххэнукъым.
Хэзгъэхьуэнщ, щыжысIэм, хэзгъэщIащ,

зыстхьэщIынщ, щыжысIэм, зысцIэлащ.

«Хэт и щхьэр нэхь дахэ?» щыжаIэм, шылъэгум и щхьэр кьригъэжъащ (Шылъэгу=tortoise).

Хэтхэ я унэ кьанжэ тес? (Щагъыбзэщ: Хэтхэ япхьу упыль е хэтхэ я кьуэ кьыппыль, жыхуиIэщ): (Allegory) Whose daughter are you attached to, or whose son is attached to you?

Хеирыбгэм и кьэрэш езым хуегъээжыр.

Хым хэкиадэр кхьэхалхьэншэщ.

Хуарэ дзэкугъуанэ сыбгъэшэсамэ, сегъэпсыхыж (КъысхуэпщIамэ къысхуумыщIэж, абы щхьэкIэ сыноубзэнукъым, жыхуиIэщ).

ХугукIэ лъэнклапIэщ.

Хуейм зыхуей игъуэтмэ, бажэ хуэдэ мэуш.

Хушхьуэ зэхэдзэр сымаджэм и щхьухьщ.

Хушхьэ кьуэпс зэтащ.

ХушIэмыхьэ пIащIэрыпсалъэщ.

Хьэ бзаджэ тIысыпIэншэщ.

Хьэ мыукIыгэ кьунщхьэ йогъу: The impudent dog gnaws the bone.

ХьэгъуэлIыгъуэ махуищ гухэхьуэщ: The three days of the wedding festivities are joyful.

Хьэдэр зейр кхьаблэпэщ.

Хьэжыыр зэбуштми зумыуштми йобэн.

Хьэлывэр япкIыху щысри, ягъэжъэху пэплъэжакъым.

ХьэIамэ ващэрэ? (ХьэIамэ=boiled flat cake made from maize flour).

ХьэIамэм ибгукIэ йодзакъэ: (He bites the flat maize cake from the side) He is practical, he knows what's what.

ХьэIамэм и кум йодзакъэ: (He bites the flat maize cake from the middle) He is awkward, clumsy, unpractical.

Хьэм благъэр мэкIэ кьещIэ: The dog knows the relative by smell.

Хьэм дыгъужь имыльагъуху щIакъуэщ.

Хьэм ебгъэшх текIуадэркъым.

Хьэм ептыр и Iыхьэщ: The share of the dog is what you give it.

Хьэм и бзэгу хушхьуэщи, джэдум и бзэгу щхьухьщ: The tongue of the dog is medicine; the tongue of the cat is poison.

Хьэм и губжь кхьуэм щехьэ: When the dog is angry he takes it out on the swine.

Хьэм и гъэрищ, шым и гъэрибл, лIым и гъэ щэщI (Щыми ар я зэманьгъуэфIщ, жыхуиIэщ): The dog's third year, the horse's seventh year, and man's thirtieth year (are the best years of their lives).

Хьэм и щхьэр узмэ, удз ешх,

блэм и щхьэр узмэ, гъуэгум тогъуалхьэ.

Хьэм кьупщхьэкIэ уеуэкIэ гьыркьым: If you hit a dog with a bone it won't cry.

Хьэм нэщI шхьэлүо шоуэ: 1. To be engaged in a futile action; 2. To waste one's fire; 3. Sisyphian toil.

Хьэм «Сыпсэумэ, гьэмахуэм унэ сщIынщ» жэIэ.

Хьэм уеуэмэ, нэхьей мэхьу: If you hit a dog it becomes worse.

Хьэм ущышынэмэ, уи нэкIэ укьешIэ.

ХьэмакIэр хьэ зэщIэгъавэщ (ХьэмакIэ=small breed of dogs).

Хьэнэфийхэр зэфыегьуш (Зэныбжьэгьухэр зэкIуэгьужэгьуш, жыхуиIэш): Friends visit each other frequently.

Хьэндьыркьуакьуэр псыдзэм шрихьэжьам «Абыи си Iуэху щыIэш» жиIащ (Хьэндьыркьуакьуэ=frog; псыдзэ=flood; ехьэжьэн=to take, carry away).

Хьэр банэурэ мэлIэж: A dog dies barking.

Хьэр гугьу ехьынымэ, чэруаным ядокIуэ.

Хьэр делэ хьумэ, зейми йодзэкьэж: If a dog goes mad it bites its owners.

Хьэр зыукIым ирехыж.

Хьэр зыпIынымэ ехь, зымыпIынымэ ехь.

Хьэр зыщагъашхэм щобанэ: The dog barks where he is fed.

Хьэр зыщыгугьуфIыкIыр и ныбэщ.

Хьэр и бзэгукIэ золээж: The dog heals itself with its tongue.

Хьэр и гьуэлъыпIэ икIмэ, дыгьужьым ехь.

Хьэр мэжалIэмэ, дыгьужь кьугьыкIэ ещI.

Хьэр улэуэнымэ, мэкьушэм ядокIуэ.

Хьэр хьэлывэм щогугь, делэр гугьэурэ мэлIэж.

Хьэр шынэмэ, и кIэр и бэкьум декьузэ, джэдур шынэмэ, и кIэр еIэт.

Хьэрэмым хьэрэм кьешэ: Evil leads to evil.

Хьэрэмыр нэбгьузкIэ маплъэ.

Хьэтыкьуейм тегьээж я жагьуэщ (Хьэтыкьуей – адыгэм я щыщ зы лъэпкьщ).

Хьэщэхурыпхьуэм узэригьэпхьуэжIыркьым.

Хьэфизым жэщри махуэри и зэхуэдэщ: For a blindman day and night are the same.

Хьэфизым и гур и гьуазэщ: A blindman's heart is his beacon.

Хьэфизым мазэр хуэнэхукьым, фыз мьлхьуэ и сабий гьыркьым: The moon does not shine for the blind; the child of the barren woman does not cry.

ХьэщIэр зейр гуауэжьырыхьщ (Hesch'er zeyr gwawezhirihsch).

ХьэщIэщыжь нэщIыр уэтэрщ (Hesch'eschizch nesch'ir wetersch): An unused old guest-house is like winter quarters for cattle.

Хьэлус ефэгьуэм пашэщ, хьэ ельэрышэгьуэм кIашэщ: When it's time to drink the pottage he is first; when it's time for the dogs to go in single file he is last.

Хьэлусыдз псори зэщхьу мэкьугь: All the wolves in a pack howl in the same manner.

Хылагьэ зыхэмылтым «лЫгьэ схэльщ» жремыIэ.

Хылэр акьылым щыщщ.

Хылэр псалъэри лЫгьэм и лъэр щIиудащ.

ХьыбарыфIри хьыбарщ, хьыбар Iейри хьыбарщ.

Хьыджэбз щIалэ делэгьуафIэщ.

Хьуапсэ и псэ кIуэдыркьым (Умыфыгьуэмэ, ухьуэпсэнэ емыкIукьым, жыхуиIэщ: It is not improper to desire something as long as you don't envy.

Хьуэжэ и бэщмакьыу зыкьрегьанэ (Бэщмакь=shoes; boots).

Хьумэ, зыфI, мыхьумэ, фIитI: If it happens, that's good; if it doesn't, that's even better.

ХьунщIэнрэ кьуентхьынрэ зыщ: Robbing and looting are the same.

ЦIэр ельэри, бжьыдзэр кьинащ: The louse jumped and the flea stayed put.

ЦIу псори дыщэкьым: All is not gold that glitters.

ЦIыв гузавэ дэуэщ (ЦIыв=beetle).

ЦIыкIу щхьэкIэ, льябжьэщ: Small though it may seem, it is well-founded.

ЦIыху зэрыкI вы укIа йохуэ (Зи гугьу ищIыр ныбэщ).

ЦIыхубзыр ильэс щэщI хьумэ, цIыхухьу пэлытэщ.

ЦIыхугьэ зиIэм жагьуэгьуи иIэщ.

ЦIыхуми хьэщхьэрыIуэ кьахокI.

ЦIыхуфI и тIысыпIэ хьэзырщ.

Чэф хьуа нэужь зи адэшхуэр зыгьейжам нэхьей.

ЧыщI ажэм зигьэгусэри шхальгэм дэпкIащ (Гупым яхэмызагьэу зызыгьэгусэм ауаныщIу хужаIэ).

Шэ зиIэми ешх, шху зиIэми ешх.

Шэдженалгэ кьидзыххэnumэ кьезгьэдзынщ (КьищIэххэнуIамэ кьезгьэщIэнщ, жыхуиIэщ).

Шэм, сынокIуэ, жиIэркьым.

Шэрэ блэрэ зэблэкIыркьым (Фочышэр блэм темыхуэу блэкIыркьым, жыхуиIэщ).

Шэс псори шукьым: Not all those on horseback are horsemen.

Шу гупыр зэдилъмэ, щхъэж игу иль ещIэж.
Шу махуэ Iумахуэщ (Iумахуэ=silver-tongued).

**Шууи укъэмыкIуэ,
лъэсуи укъэмыкIуэ,**

къкIуи сыкъэлъагъу (ЗыкIэлъызымыгъэкIуэным и щхъэусыгъуэщ): Come and see me, but do not come on horseback and do not come on foot.

«Шхэмэ, и нэзэрыхъэ мэхъей» жери щыхъащ (Нэзэрыхъэ=eye-socket; щыхъэн=to cavil; to fall out with somebody. Хъэкъ имыIэу щыхъащ, жыхуиIэщ): He cavilled for no good reason.

ШхэныIэ кIыхъщ (Shxeni'e ch'ihsch): The hand that takes the food at the table is long.

Шхуэлым шэр щыфIэIуркъым, ныбэм сабийр щезэшыркъым.

ШхуэмылакIэр зыхуэмыIыгъым шкIэр еубыд (ШхуэмылакIэ=bridle rein for horse. ХуэмыщIэnum зыкIэрещIэ, зрепщыт, жыхуиIэщ): Said of someone who perseveres in doing something that he is not good at.

ШхупцIатэхъэ кIуэуэ зи шынакъ зыгъэпщкIужам нэхъей (ШхупцIатэ=ferment for milk; шынакъ=bowl).

Шы дэгъуэм уанэ дэгъуэ хуэфашъщ: A good horse deserves a good saddle.

Шы зимыIэм уанэ къешъху: He who doesn't have a horse buys a saddle.

Шы зимыIэр къамышыкIэ базщ (Базщ – ерыщщ).

Шы зиIэр къанэри, уанэ зиIэр кIуащ: The man with the horse stayed and the man with the saddle went.

Шы зыгъуэт нэху тешхъэркъым.

Шы лIэnum мэкъу пхыр зыдехъ.

Шы пщIэнтIэх лыущхъэкIуш.

Шы сакъ хъэ къедзакъэркъым: A careful horse is not bitten by dogs.

Шы тесыкIэ зымышIэм уанэр екъутэ: He who doesn't know how to ride a horse breaks the saddle.

Шы уэдыжъ зэдзэIуалэщ.

Шы хъэху уэсэпс трагъахэркъым.

ШыгъупIастэм хъэтыр иIэщ.

Шыд и псыефapIэ егъэутхъуэж: The jackass muddies the water he drinks from.

Шыд шыгъу ишхрэ?: Does the jackass eat salt?

Шыдым и хъэлъэ ирикъумэ, мэкIуэр.

Шыдрэ пэт илъэсым зэ мэфтрей.

Шыдыр фызышэм шраджэмэ, «Пхъэ къэхъын хуей хъунщ», жиIащ: When the jack-ass was invited to the wedding, it said, "Probably they want to bring in wood."

Шыльэгур зэбгэдзэклими буклими и зэхуэдэщ: Turning a tortoise (upside down) and killing it are the same.

Шым дамэ тету зыльаггур блэраши, блэм льякьюэ щлэту зыльаггур шыращ.

Шым ехуэхым ныбэпхым трельхэ.

Шым зышиггэуклурийм иц кышонэ.

Шым и льякьюэ и бийщ (И льякьюэ псынщлэхэм я ягэклэ цлхур шым мэшэс, жыхуилэщ).

Шынэ зилэм укытэ илэщ.

Шынэм макъ еггэлу.

Шынэр и унэ мэклуэж.

Шыр тесым еггэдахэ.

Шыр пщлантлэмэ, уанэр еклужырккым.

Шыфл зилэм дамэ тетщ: He who has a good horse has wings on.

Шыфлыр езшмэ, пырхьалэщ: When a horse gets tired, it snorts a lot.

Шыфлыр ныбжэггуфлым хуэдэщ: A good horse is like a good friend.

Шыфлрэ гуфлрэ зэхуэщккым: A good waggon may not be drawn by a good horse and a good horse may not be tethered to a good waggon.

Шыфлрэ выфлрэ псыбафккым: A good horse and a good ox are sparing in their consumption of water.

Щауэщлэм и щлаклуэри и клуэклэри дахэщ: The (felt) cloak and gait of a new bridegroom are beautiful.

Щэ зыггэдэлуэфыр щэ я уасэщ: He who is able to make a hundred listen to him is worth a hundred.

Щэ уэстын, щэ я уасэу зы уэстын?: Do I give you a hundred or one that is worth a hundred?

Щэляххэ гуггэпсэхуш (Щэляххэ=hobble, horse-lock).

Щэм яубыр щэм я уасэщ.

Щэху гуэр зимылэ щылэккым: 1. Everyone has secrets; 2. Everybody has something to hide.

Щэху нэху и жаггэуэщ.

Щихури льягэ дыдэу доклэй, кыпыкклэаккым мыхьумэ.

Щумыщлэжым деж пэж жылэ.

Щхьухьышхуэри щхьухьыши, щхьухь цлыклури щхьухьщ.

Щхьэ бжыггэ ныбэ нэщл (Мыхьэнэншэщ, жыхуилэщ).

Щхьэклуэм щлаклуэ уеггэщл (Щхьэклуэ=offence; щлаклуэ=felt cloak).

Щхьэлыклыр зыхьри мэгурым, щхьэл мывэр зыхьри мэгурым.

Щхьэм блэр и лэжэггэуш (Лэжэггэу=mediator, peace-maker).

Щхьэмыуз плэщхьаггэ тезаггэрэ?

Щхэщытхьурэ къэрабгьэрэ зэблагьэщ: A vainglorious fellow and a coward are relatives.

Щыблэ зэуэм и гьунэгьу доулэбжь.

Щыблэр зыгьауэм и Iэдэ-уадэщ, щхьухьыр зезыхьэм и IэщIагьэщ.

Щыкьу нэщIым хьэри джэдури йонэцI.

Щымыгьуэт щыутэх.

Щымыуэну акьыл, щымыщIэну былым.

ЩымыIэм жэр щIыхьэркьым.

Щысу ямылэгьуар тэджри псчэуIуащ.

Щытхьу мащIэр убым пащIащ.

Щытхьу нэхьрэ тхьэгьуэ.

Щытым еплъи щылыр гьей.

Щыхьэр цIыхуншэ хьуркьым (Щыхьэр=town, city): A town cannot be without dwellers.

ЩакIуэ ныкьуэщIыр щыгьынкьым (Щыгьын=clothes; garments): A half-finished (felt) cloak cannot be worn.

ЩакIуэ щIагьым лы кьыщIокI (*епль аргуэру* гьуэбэнэч и щIагь лы кьыщIокI): 1. A little body often harbours a great soul; 2. Little bodies may have great souls.

ЩакIуэр губгьуэ унэщ (sch'ak'wer gwbghe winesch): (The great coat is a field house) A sleeveless felt cloak, *sch'ak'we*, or *burka* in Turkic, which hanged from the shoulders and covered the whole body, was an indispensable part of the Circassian costume. It afforded warmth in winter by keeping the rain out and insulating the body from the chill. It also protected the wearer from the burning sun. It doubled as a blanket or a personal tent. A small group of men on the road could find shelter by hanging their great coats on three stakes dug into the ground, constructing a rather cozy tepee. During clement weather, the cumbersome coat was rolled up and tied to the croup.

Щакхьуэм кьудейщ хужумыIэ.

Щалэ гьакIуи кIэлыкIуэж: Send the child and go after him.

Щэныгьэрэ IэщIагьэрэ зэкьуэщ: Knowledge and know-how are brothers.

Щопщыкьурэ пэт жьы еубыд.

Щы фIыщIэм щIэмыхьэжын щыIэжкьым: Earth to earth, dust to dust, ashes to ashes.

Щыбырыхь нэхьрэ ныбэ хьэлэ.

Щыльэныкьуэшх мэзытхьэ и жагьуэщ.

Щыым и IэфIрэ IэфIым и дагьэрэ.

Щыым щIэс хьэмбылуми ишхын егьуэт: Even the earthworm finds something to eat.

Щымахуэм кьэрэкьурэ гьагьэрэ?: Do dry tall weeds blossom in winter?

ЩыпӀищ нэщӀу ялытэ: псы зыдэмыт псыхьуэ, кьэкӀыгьэ зэрымыт губгьуэ, лӀы зыщхьэщымыт фьыз: Three places are considered empty: a waterless river-valley, a barren field and a woman without a husband.

Щыхуэр кьэштэгьуафӀэ щхьэкӀэ тыжыгьуейщ: A loan is easy to get but difficult to pay back; it is easier to get a loan than to pay it back.

Я нэхьыкӀэм гухьу накӀэр щӀеуд (Зи Ӏуэху зымыщӀэжыф яхэткъым, жыхуиӀэщ).

Яжьэм фӀамыщӀи и тесэнщ.

Ямыубри бэным дэльри зэхуэдэщ.

ЯмыгьӀу зэхахьыркьым.

Ямыгьуэт ятыжыркьым.

Ямыльэгьуа бланэ яукӀыркьым, зэхамыха псалгэ яӀуатэркъым.

Япэ нэсым шылгэӀуфэ иребзэ (Япэ нэсым и Ӏуэху докӀ, жыхуиӀэщ).

Япэ узрихьэлӀэр шхыныфӀщ (Yape wizriyhel'er shxinif'sch): 1. What you come across first is good food; 2. Hunger is the best spice.

Япэрыхь ӀыхьэфӀщ.

ЯукӀыну яшэми, хьэм дзэкьэн хинэркъым (Yawk'inu yashemiy, hem dzeqen xiynérqim): Even when taking him to his death, the dog keeps biting.

Ямэмыхьэ хабзэншэщ.

Яхьыр зыхьын мэльыхьуэ.

Ӏэжьэгьу удыныхьщ.

Ӏэжьэгьур яукӀри, зэрыукӀитӀыр зэбгьэдэкӀыжаш.

Ӏэзэ кьашэри вынэ ирищӀщ.

Ӏэзэ мыхьу пээхэщи, молэ мыхьу гуихщ: A bad healer is like the Angel of Death, a bad mullah terrifies the soul.

Ӏэм иль нэхьрэ Ӏум иль: What's in the mouth is better than what's in the hand.

Ӏэм имыштэ кӀуэдыркьым: What is not in the hand cannot be lost.

Ӏэмалрэ хьилэрэ акьылщ: The mind is the seat of cunning and innovation.

ӀэнэкӀэ ӀэфӀщ.

Ӏэнэм и пэри и кӀэри хьуэхьуш ('enem yi periy yi ch'eriy x'wex'wsch): (A toast starts and ends a "table") A feast could only start with a toast by the eldest participant, then by the guests, and

the affair could last throughout the session, which at times lasted for hours on end.

Иэнэр шытыху, гъащIэм хабжэркъым.

Иэрымыльхэм шIэнэцIурэ и нэцIакIэр шIэгъуащ: His eye's yellow excretion pited his hankering for what he doesn't have?

Иэпхуамбэхэр зэхуэмыдэ щхьэкIэ зэдэшэрыуэ: Though they are different, the fingers work well together.

Иэхуэ и баш чэнджэщэгъуц: The stick of the herdsman is his counselor.

Иэщэ дэгъуэр гъусэфIш ('Esche deghwer ghwsef'sch): A good weapon is a worthy companion.

IуэрыIуатэр хабзэжыщ.

Iуэху зэхэмыбз щхьэгъэуц.

Iуэху зи куэд шыгъэджэгу ещI.

Iуэху убла зимыIэм Iуэху шIа иIэкъым: You must start before you can finish.

Iуэхур зэрыпщIш.

Iуэхур зейм и щхьэджащIэ мэсыс.

Iугъуэм сыхэкIаш жыпIэу мафIэ зыхуэмыдзэ: When out of the frying-pan, don't hurl yourself into the fire.

Iугъуэ шагъэум цIыху щопсэу: Where smoke issues, there are people.

Iупэм напэр и хашэщ ('Wpem naper yi xashesch): The face is the betrayer of the lips.

Other Sayings

(КЪИНЭМЫЦІ ПСАЛЪАФЭХЭР)

(The entries are in Latin orthography and are arranged in alphabetical order)

Abi dische zhid xiysen wiy gwghemiy, wiqopts'e (Абы дыщэ жыг хисэн уи гугъэми, укьопцлэ): He will never set the Thames on fire.

Abi ghwniy neziy yi'eqim (Абы гьуни нэзи илэкьым): There is no bottom to it.

Abi lhandere psi 'ejiy yezhexasch (Абы лъандэрэ псы лэджи ежэхаш): 1. A lot of water has flown under the bridge since then; 2. There has been many a peck of salt eaten since. [see псы куэд ежэхаш абы лъандэрэ]

Abi vindipe yi'ighsch: (He has a raven's beak) 1. He is always attended by good luck; 2. Providence always smiles upon him; 3. All is grist that comes to his mill; 4. All water runs to his mill. [see vindipe yi'ighsch]

Abi yi bzegwr zdinemis schi'eqim: One's tongue is too long for one's teeth.

Abi yi kwts'izchir yilhsch: There is life in the old dog yet.

Abi yi nat'em teitxasch ar (Абы и натлэм тетхаш ар): It's written all over his face.

Abi yi psalhiyt' zeteixwerqim (Абы и псалъитлэ зэтехуэркъым): (As) Changeable as the moon. [see next entry]

Abi zem zhiy'ar zem zhiy'ezhirqim (Абы зэм жилар зэм жиэжыркьым): (As) Changeable as the moon. [see preceding item]

Anech'e qwasch'em qwesu mepsew (Анэклэ къуашлэм къуэсу мэпсэу): He lives under his mother's skirt.

Ar f'eq'iu deilesch (Ар флэкхьыу делэш): He's so dumb you can sell him the Brooklyne Bridge; he's an utter fool.

Arqench'e zchi qewbidin (Аркъэнклэ жьы къэубыдын): (To catch the wind with a lasso) 1. To draw water in a sieve; 2. To beat the air; 3. To mill the wind; 4. To fish in the air; 5. To plough the air; 6. To plough the sand(s); 7. To sow the sand; 8. To seek a hare in hen's nest; 9. To milk a he-goat into a sieve; 10. Whistle jigs to a milestone; 11. To milk the bull; 12. To carry (or send) owls to Athens; 13. A cold coal to blow at; 14. To hold a candle to the sun;

15. To thrash over old straw; 16. To catch the wind in a net. [*see* *mezim px'e shen*, and *q'wzanech'e psi qehin*]

Ar we shimighasech'iy qizzchedeptx'ifinqim (Ар уэ шымыгъасэки къызжьэдэптхыфынкъым): wild horses shall not drag it from me.

Ar yijiriy qeighegwge (Ар иджыри къегъэгугъэ): There is life in the old dog yet.

Ar zerich'a psim se siqiych'izhasch (Ар зэрыкIа псым сэ сыкыкIыжащ): I wasn't born yesterday.

Awe qizeptamiy, sixweyqim abi (Ауэ къызэптами, сыхуейкъым абы): I would not have (or take) it even as a gift.

Awe xwedesch (Ауэ хуэдэщ): (As) Cheap as dirt.

Azheghafem xwedew zisch'in: To bear the cap and bells.

Azheghafe pi'e: Cap and bells.

Badzere vire zepoqw: The fly and ox are measuring swords. [*See* *Vire ts'ere zepoqw*]

Badze yeschew schisin: To wash an ass's ears (or head).

Bashim ch'apiyt' yi'esch: It cuts both ways.

Bash yiryghelhetexa nex'ey: (As) Straight as a poker.

Bazhem xwedew bzajesch: (As) Cunning as a fox.

Bazhem yishxar mischem scheits'elh: The boot is on the wrong foot. [*see* *dighwzchim yishxariy yimishxariy toxwe*]

Bdzanthe gheva xewiva xwede: (As if standing in boiled glue) As if stuck in dense glue.

Beilipe qem'etin: (Not to lift the tip of the shovel) 1. To do nothing; 2. Not to move a finger.

Beislheney pts'apts'e: (Beslanay galantine) Said of a stout and sedentary person. [Prince Beslanay Pts'apts'e was one of the personages in Kabardian folklore. In the first half of the 16th-century he was potentate of Kabarda. Prince Beislhen (Beslan) (son of Zhanx'wet), nicknamed 'Pts'apts'e' ('The Obese') on account of his massive size, needed a sturdy cart for transport. He is credited with modifying the structure of the peerage system and updating the *Xabze*, the Circassian code of conduct].

Bghedihep'iy bghedech'ip'iy yi'eqim: (It has no approach, and neither can you get away from it) Neither rhyme nor reason.

Bgim jedich'ech'e yewe: (He is hitting the mountain with an egg) 1. You cannot chop wood with a penknife; 2. Like against a brick wall; 3. To kick against the pricks.

Bgim jedich'ech'e yewen: 1. To knock (or run) one's head against a brick wall; 2. To kick against the pricks; 3. One can't see through a brick wall.

Bgim nat'ech'e yewe: (He is hitting the mountain with his forehead) 1. You cannot chop wood with a penknife; 2. Like against a brick wall; 3. He must needs go whom the devil drives; 4. To kick against the pricks.

Bgir zegwech'riy x'wmp'ets'ej qidech'asch: The mountain has brought forth a mouse.

Blanem xwedew zhersch: (As) Fleet as a deer.

Blinimiy thek'wme yi'esch: 1. Walls have ears; 2. Pitchers have ears.

Blinim thek'wme ya'esch: 1. Walls have ears; 2. Pitchers have ears.

Bzchihe(r) beysch: Autumn is the time of plenty.

Bzhen lhaqwe x'ibar: (The story of the goat's foot) The same old song.

Bzhen qwiw teigwshxweghwaf'esch: (The scabby goat is defenceless) Brave before the lamb, but a lamb before the brave. [see next entry]

Bzhen sch'aqwe teigwshxweghwaf'esch: (The lame goat is defenceless) Brave before the lamb, but a lamb before the brave. [see preceding item]

Ch'epqim de'wn: 1. To get (have) the better of somebody, or something; 2. To wipe somebody's eye.

Chimpe qemi'etin: 1. To twiddle one's thumbs; 2. Not to do a stitch of work.

De dil'a newizch, widz qreimich'izh: After us the deluge.

Degw saghrew: (As) Deaf as an adder.

"Deiplhinsch" zhiy'asch hefiyzim: A blind man would be glad to see.

Dek'wm xwedew qeghepts'en: 1. To turn somebody round one's finger; 2. To catch with chaff. [see Shxwm xwedew qeghepts'en]

Denemiy bateshxwer yigheshinsch abi: He shall set the Thames on fire wherever he is at.

Deniy psoriy qosizh: 1. He is everywhere; 2. There he is; 3. The scamp has a finger in every pie.

Depim teys xwedew: 1. On hot coals; 2. On thorns; 3. Like a cat on hot bricks.

Deriy pasch'e tteitsch: (We also have moustaches) We weren't born yesterday.

Dighwzchim yishxariy yimishxariy toxwe: The boot is on the wrong foot. [see bazhem yishxar mischem scheits'elh]

Dighwzch melix'we sch'in: (To make a wolf a shepherd) 1. To set the wolf to keep the sheep; 2. That's like putting the cat near the goldfish bowl; 3. To set a fox to keep one's geese; 4. To teach the cat the way to the kirn (Scottish).

Dipsewm(e), tlhaghwnsch: 1. We shall see what we shall see; 2. Time will show; 3. Time will tell.

Diy'er yethech'izhirqim: Come and have pot-luck with us.

Diy nat'e yilhim dixwezensch: (We'll meet what is on our forehead) 1. What will be will be; 2. He that is born to be hanged shall never be drowned.

Duneym yi ghwnem nes: To the world's end.

Duneyr qwtew qizer'wbezhixw(ch'e): 1. Till (or until) the cows come home; 2. To (or till) the crack of doom; 3. When the devil is blind; 4. Till doomsday; 5. When the Ethiopian changes his skin; 6. When hell freezes over; 7. When pigs fly; 8. When two Sundays come together; 9. Tomorrow come never; 10. At all hazards; 11. On St. Tib's eve. [see jedu lhebzanem zhizum qipich'exw(ch'e)]

Duneyr yinsch zhip'e x'wnuqim: The world is but a little place, after all.

Dzase gheplham f'es xwedew: (As if sitting on a hot skewer) On hot coals.

Dzelifer t'in: To show one's ivories.

Dzewps 'wrghelheda xwede: (As) Dumb as an oyster.

'Embate zermitem 'ete yireyghewive: 1. He makes a mountain out of a molehill; 2. Much ado about nothing.

'Epedewip'e yi'eqim: Like rabbits in a warren.

'Epx'walhem vi yireighet'is-he: (He is seating an ox in a thimble) He beats the air, he mills the wind.

'Epx'wamber zchedephleme, 'er piyshxich'inusch: Give him an inch and he'll take an ell.

'Eshri'er zighevam yirireifizh: 1. You make your bed, now lie in it; 2. Who breaks, pays; 3. As you brew, so must you drink.

Femre qwpschhemre qixwenasch: He is a shadow of his former self.

F'eq'iu deilesch: 1. (As) Silly as a goose; 2. Ass in grain; 3. Fool in grain.

Fizim yi lhegwsch'etinu schitin: To be under petticoat government.

Ghasch'er ch'esch'sch: Life is but a span.

Gwax'wech'e wane treilhhe: (He is saddling the horse with a pitchfork) He is negligent, or careless.

Gwdzem bash (bzheghw) dedzin (deghezhin): (To throw a stick in the spokes) 1. To throw a spanner in the works; 2. To put grit in the machine; 3. To throw a monkey wrench into the machinery; 4. To throw sand in the wheels (US).

Gwensheriq (Gwenshiriq) wits'inam xwedesch: (Like wet shoes) 1. To run with the hare and hunt with the hounds; 2. He is unstable.

Gweymi'w x'ibarim sch'exiu zeywibghw: 1. Bad news has wings, or travels quickly; 2. Ill news flies fast.

Gwrishx'we sch'inir yich'agesch: Suspiciousness is a bad disposition.

Gwr zdeschi'em 'er lheghe'esin: To achieve (or attain, gain), one's end.

Gwum she qisch'ech'irqim: (A bull gives no milk) Like squeezing blood from a stone.

Hede'wsiyt'miy xech'izhin: To mistake shadow for the substance.

Hedrix mivexex k'wen: (To go to the world beyond to fetch a stone) This is quite futile.

Hedrixesch' k'wen: To go where the woodbine twineth (US, joc.)

Hedzighwaneghwem qwatsech'e xewen: To wake a sleeping dog.

He f'its'eri—he, he xwzchriy—he: 1. That's the horse of the same colour; 2. (It is) Six of one and half a dozen of the other.

Hel'ame gheva wosch'e we: You know nothing.

Hel'amer yi 'ihew qenen: To be left in the basket.

He l'ech'ew l'en: To die like a dog.

Hem nesch' schhe'wo scheiwen: 1. To waste one's fire; 2. Sisyphean toil; 3. To drop a bucket into an empty well; 4. To make a long harvest about a little corn.

Her meqwm teissch: Dog in the manger.

Heyixwbzhexwesch'u schitin: (To be the one who drives away the dog and closes the door) 1. To be at somebody's beck and call; 2. To run errands.

'Iher schagweshim, dureshim desin: To be left in the basket.

'Iyt'ir zeteidzawe schisin: 1. Not to do a stitch of work; 2. To twiddle one's thumbs; 3. Not to do a hand's turn. [see shxiy qemi'etin]

Jane schighu qalhwn: 1. To be born with a silver spoon in one's mouth; 2. To be born with a caul on one's head; 3. To be lapped (or wrapped) in one's mother's smock.

Jedich'em tsi qixexin: (To get wool from an egg) 1. To make a mountain out of a molehill; 2. To hunt fleas.

Jedich'e shk'wmp' yi waseqim: (Not worth a rotten egg) Not worth a bean (or button, curse, damn, dorn).

Jed lhebzchanem qriytx'am xwedew txen: To write hand like foot.

Jedu lhebzchanem zhizum qipich'exw(ch'e): 1. Till (or until) the cows come home; 2. To (or till) the crack of doom; 3. When the devil is

blind; 4. Till doomsday; 5. When the Ethiopian changes his skin; 6. When hell freezes over; 7. When pigs fly; 8. When two Sundays come together; 11. On St. Tib's eve. [see *duneyr qwtew qizer'wbezhixw(ch'e)*]

Jedu masche yixwasch: (The cat fell in the hole) He fell into a trap.

Jedum xwedew, pse bidesch: He has nine lives like a cat. [see next item]

Jedum xwedew, psiybghw 'wtsch: He has nine lives like a cat. [see preceding entry]

Lazche ziyimi'em lazche teilhhen: Get (or put) the boot on the wrong foot (or leg).

Lezchench'e washxesch(iy), shxench'e l'ix'wzchs (dighwzchs): He works like a badger but eats like a wolf.

Lhaqwe semegwch'e p'em qeiwvexin: 1. To get out of (the) bed on the wrong side; 2. To get up on the wrong side of a bed; 3. To get up with one's wrong foot foremost.

Lhepsch yi Hepts'ey k'wech'e sch'in: To hold a candle to the sun. [Lhepsch is the god of the smiths in the Circassian Pantheon]

Lhepsch yi Hepts'ey k'wech'ew: 1. As wise as before; 2. As wise as one went.

Lhepsch yi Hepts'ey k'wech'e x'wa: On the wrong side of the door.

Lhepsch yi Hepts'ey k'wech'e x'wn: 1. To come away, none the wiser; 2. To come back (or return) as wise as one went.

Lhi 'emp'e qisch'emnezhixwch'e (zewen): 1. (To fight it out) To the bitter end; 2. To fight to a finish; Tooth and nail.

Maf'em yiriyjegwn: 1. To play with fire; 2. To sit on a barrel of gunpowder; 3. To jest (or play) with edge-tools; 4. Monkey with a buzz saw; 5. To dance on a volcano.

Maf'ere jatech'e: With fire and sword.

Maf'er qi'wriyxiu zhen: 1. To go (or run) like the wind; 2. To outstrip the wind; 3. To run like a lamplighter. [see *schher sch'ehawe zhen; she ts'ivam xwedew k'wen*]

Maf'e zisch'edzezhin: To build a fire under oneself.

Maf'iyt'im ya zexwakwm: 1. Between two fires; 2. Between hammer and anvil; 3. Between the upper and nether millstone. [see *sijimre wademre ya zexwak'wm*]

Masch'e yi kweda: Never a whit.

Mastepem f'esim xwedew schitin: 1. To be on the anxious bench; 2. To be on wires. [see next item]

Mastepem f'es nex'ey: 1. To be on the anxious bench; 2. To be on wires. [see preceding entry]

Mastenem (Mastepem) qizerif'acham xwedew (xwedesch): 1. Just out of a bandbox; 2. (As) Bright as a button, or a new penny, or a new pin; 3. (As) Neat as a bandbox; 4. (As) Neat as a new pin; 5. (As) Neat as ninepence; 6. Spick and span.

Matesch'edzawe psewin: 1. To live (be) in clover; 2. To crack a tidy crust.

Maxwe qes nish yawch'irqim: We don't kill a pig every day. [see next item]

Maxwe qes heghwel'ighweqim: We don't kill a pig every day. [see preceding entry]

Mel 'esafere dighwzchigwu: The iron hand in the velvet glove.

Melife ziteizghelheda dighwzch: 1. Wolf in sheep's clothing; 2. To hide one's teeth. [see next item]

Melizchifere dighwzchigwu: 1. Wolf in sheep's clothing; 2. To hide one's teeth. [see preceding entry]

Mezim px'e shen: (To carry wood to the forest) 1. To draw water in a sieve; 2. To beat the air; 3. To mill the wind; 4. To fish in the air; 5. To plough the air; 6. A cold coal to blow at; 7. To hold a candle to the sun; 8. To seek a hare in hen's nest; 9. To milk a he-goat into a sieve; 10. Whistle jigs to a milestone; 11. To milk the bull; 12. To carry (or send) owls to Athens; 13. To catch the wind in a net. [see arqench'e zchi qewbidin, q'wzanech'e psi qehin (zeihen)]

Mighwape-mipschamp'e: Neither rhyme nor reason.

Milhkw schhech'e l'i dek'wen: To please one's eyes and plague one's heart.

Miriy fedenqim, mortesmaqim: (Neither a leather thread nor a braid) Neither one thing nor the other.

Mische dighwzch f'ebelatsesch: (The bear considers the wolf to be shaggy) The pot calling (or calls) the kettle black.

Mi winem sch'ech' x'wnuqim: Within four walls.

Nat'eri'wap'e f'ech'ip'e ziyimi'esch: No flying from fate.

Nawriz pselheghwey: Dumb dog.

Nefre degwre zopsalhe: (The deaf and blind are talking to one another) All at sixes and sevens.

Nemisir lhe'wch'e qahirqim: Honour is not got by begging.

Nemis zdeschimi'em nasip schi'eqim: Honour and good fortune go together.

Nex'ibexwch'e nex'if'sch: The more the merrier.

Niqwets'ale-niqwethesch': (Half-dirty, half-clean) Said of an unfinished business. [Yich'em namighesa 'wexwm xwzha'e]

- Pi'eschherixch'e yelhe'wn zigwerim:** To go on one's knees to somebody.
- Pil xwediyz ziysch'inu ziyghepschriy thek'wmech'ihir zegwewdasch:** (In trying to blow himself up to the size of the elephant, the hare burst) 1. Do not put on airs; 2. Be yourself.
- Psalhe sheriwexer** (Псалъэ шэрыуэхэр): Winged words.
- Psi kwed yezhexasch abi lhandere** (Псы куэд ежэхащ абы лъандэрэ):
1. A lot of water has flown under the bridge since then; 2. There has been many a peck of salt eaten since. [*see Abi lhandere psi 'ejji yezhexasch* (абы лъандэрэ псы Іэджи ежэхащ)]
- Psim daghe teixin:** (To extract fat from water) 1. To beat the air; 2. To mill the wind; 3. To fish in the air; 4. To plough the air.
- Psim ghwschew qixech'izhin:** 1. To come through unscathed; 2. To get off with a whole skin; 3. To come unscathed out of the battle.
- Psim tx'w treix:** (He is extracting butter from water) 1. He's beating the air; 2. He's milling the wind; 3. He's fishing in the air; 4. He's ploughing the air.
- Psim yihir hetsibaneym yopx'we:** (A drowning man clutches at the rose bush) A drowning man clutches at straws.
- Psim yihir yi schhetsim yopx'we:** (A drowning man pulls at his own hair) A drowning man clutches at straws.
- Psim yih petre leniste:** (Though he is drowning he wants a pair of scissors) To swear black is white.
- Psim yisheriy yiriymghafu qiyshezhasch:** (He took him to the river and brought him back thirsty) 1. He outwitted him; 2. He tricked him.
- Psiqwiw mastech'e qeit':** 1. He's digging a well with a needle; 2. Like being up against a brick wall; 3. He's sweeping back the ocean.
- Psir q'wzanech'e zereyhe (yez):** (He carries water in a sieve) He is milling the wind, beating the air.
- Psi tk'wepsiyt'sch:** 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same leaven; 5. Cast in the same mould; 6. Much of a muchness.
- Psi witz'wam bdzezchey scheischen:** To fish in troubled waters.
- Psi zdeschimi'em bdzezchey schosche:** (He's fishing where there is no water) He is engaged in a futile undertaking.
- Psomiy yateik'wam schitx'w xwefaschesch:** He that runs fastest gets the ring.
- Pts'imiy pezhmiy:** By hook or (by) crook.
- Pudre f'iwe:** Filling at the price (F at the P).
- Px'ench'iy zhilem yaxepx'en:** To wash one's dirty linen in public.
[*see Wiy schexwr ts'ixwm yaxez sch'in*]

Px'eschkwm (Px'eshkwm) ch'apseshxwer yi teylhhesch: (The whole of the rope in addition to the wooden hoop) Lock, stock and barrel.

Px'wrihxwr qiyheme, psather magh: When the nephew makes his appearance, the icon weeps. [Historically, some visitors from Kabarda used to break the icons of their hosts in Mozdok, a settlement of Christian Kabardinian in north-east Kabarda]

Qaleschhegwezchu wizschigwgh: A bit of blue sky.

Qazix'wm zixwreyse hemas-ch'em: Brave before the lamb, but a lamb before the brave.

Qaz psi ch'eripsch'ere?: 1. Like water off a duck's back; 2. To get off with a whole skin.

Qebghwetay zizipipshen: Meddle with your match.

Qeipsriy qiylhetawe yeschhsch: The living image of somebody.

Qemch'a pabzchem qemilxwa thek'wmech'ihir xessch (qischiywch'asch): (The unborn hare lies in the ungrown bush) Said of a barefaced lie.

Qerabgher yi ch'em schoschtezh: The coward dreads his own shadow.

Qeirmetir (qeimetir) qesixwch'e: 1. Till doomsday; 2. To (or till) the crack of doom; 3. When the devil is blind; 4. Till (or until) the cows come home; 5. When the Ethiopian changes his skin.

Qezlhefriy zilhefizhriy psch'erqim: 1. Utter confusion; 2. Each in his own way.

Qischiymiwidizhin schi'eqim: Tread on a worm and it will turn.

Qiwysch'ar yesch'ezhin: 1. Answer (or repay, or pay back) in kind; 2. To give somebody a pig of his own sow; 3. To serve somebody with the same sauce. [see next entry]

Qizerowa qwpschhemch'e yewezhin: 1. Answer (or repay, or pay back) in kind; 2. To give somebody a pig of his own sow; 3. To serve somebody with the same sauce. [see preceding item]

Qizzhiy'aqim zhumi'ezh: Put that in your pipe and smoke it.

Qo'em ye'ezh: Like for like.

Q'wem xekw yisch'erqim: The pig knows no native land.

Q'wem yi gwzbzch hem scheyhe: The pig vents its anger on the dog.

Qwpschhe xwzch: 1. Blue blood; 2. High blood. [L'aqwel'esch schilhxw]

Q'wzanech'e psi qehin (zeihen): (To fetch water in a sieve) 1. To draw water in a sieve; 2. To beat the air; 3. To mill the wind; 4. To fish in the air; 5. To plough the air; 6. To plough the sand(s); 7. To sow the sand; 8. To seek a hare in hen's nest; 9. To milk a he-goat into a sieve; 10. Whistle jigs to a milestone; 11. To milk the bull; 12. To carry (or send) owls to Athens; 13. A cold coal to blow at; 14.

To hold a candle to the sun; 15. To thrash over old straw; 16. To catch the wind in a net. [see arqench'e zchi qewbidin, mezim px'e shen]

Sabiyxem baliyghim zha'em yede'wenu yaf'ef'sch: Little pitchers have long ears.

Sch'ak'wiyt' schighin: (To put on two cloaks) To be on both sides of the fence.

Sch'aq'we 'ihe qwdey qizisch'ech'in qemilezchin: Not to earn salt for one's porridge. [ziriy qemilezchin zhixwi'y'esch]

Sch'aq'we 'iher qelezchizhin: To earn one's crust.

Sch'exiu x'wr sch'exiuiy mek'wedizh: Soon ripe, soon rotten.

Schexwu x'war naxwe qex'wasch: The lid is off of something.

Schheliqwe xivu yi per dreyghezey: He puts on airs.

Schher sch'ehawe zhen: 1. To go (or run) like the wind; 2. To outstrip the wind; 3. To run like a lamplighter. [see she ts'ivam xwedew k'wen; maf'er qi'wriyxiu zhen]

Schhezhi yi wine bzhenlhaqwesch: (It's) time to go home.

Schiymitim qischiyghex'wen: To lash the waves.

Schine 'erip'em xwedew 'edebsch: (As) Gentle as a lamb.

She ts'ivam xwedew k'wen: 1. To go (or run) like the wind; 2. To outstrip the wind; 3. To run like a lamplighter. [see schher sch'ehawe zhen; maf'er qi'wriyxiu zhen]

Shidim xwedew yerisch: (As) Obstinate as a mule.

Shighw six'wa se sitk'wnu: 1. I am not made of salt; 2. I am neither sugar nor salt.

Shure lhesre ya zexwakwsch: 1. (As) Different as chalk from cheese; 2. (It's a) Far cry.

Shxiy qemi'etin: 1. Not to do a stitch of work; 2. To twiddle one's thumbs; 3. Not to do a hand's turn. [see 'iyt'ir zeteidzawe schisin]

Shxwm xwedew qeghepts'en: 1. To turn somebody round one's finger; 2. To catch with chaff. [see dekwm xwedew qeghepts'en]

Sijimre wademre ya zexwak'wm: 1. Between hammer and anvil; 2. Between two fires; 3. Between the upper and nether millstone. [see maf'iyt'im ya zexwakwm]

Siy pi'e pxweghet'isasch: (My cap sits in front of you) 1. I am not afraid of you; 2. You don't scare me at all.

Tane bgiripx sch'epxa xwedesch: A hog in armour.

Terch q'we yisich'asch: (The pig swam across the Terek River) Reply to indiscreet question by a nosy person.

T'ew zhi'e wimisch': 1. Keep your word; 2. Be as good as your words.

Thek'wmech'ihir zischimilxwa pabzchem lighe yumidze: This is a futile affair.

Themischch'er sit schighwiw pshinak'wesch: The poor must pay for all.

Topch'e badze yewen: To use a steam-hammer to crack nuts.

Tsim yi k'wap'er sch'en: To know on which side one's bread is buttered.

Ts'ixwm ya nex' temaq ch'ihriy qischiytx'inch'e mex'w: Enough to make a saint swear.

Ts'ixw sch'in zigwer: To make a silk purse out of sow's ear.

Vaghwe yi pebzhsch: (As) Numberless as the sands.

Vaqe zev yiwiven: (To stand on tight shoes) 1. To get into difficulties; 2. To find oneself in a tight corner.

Vi l'am se xezi'w: (He is stabbing the dead ox) For no reason at all.

Vim xwedew lezchen: (To work like an ox) 1. To work like a horse (or a Trojan, or a slave, or a nigger); 2. To sweat one's guts out.

Vim xwedew lheschs: (As strong as an ox) (As) strong as a horse.

Vindim xwedew f'its'esch: (As) Black as a raven.

Vindipe yi'ighsch: (He has a raven's beak) 1. He is always attended by good luck; 2. Providence always smiles upon him; 3. All is grist that comes to his mill; 4. All water runs to his mill. [see abi vindipe yi'ighsch]

Vindirichu f'its'esch: (As) Black as a raven.

Vire ts'ere zepoqw: The ox and louse are measuring swords. [see badzere vire zepoqw]

Vire zhemre xwzexegech'irqim: (He couldn't tell an ox from a cow) 1. He knows nothing at all; 2. Not to know B from a battledore, or from a bull's foot.

Vi t'isa yighetejinqim abi: One wouldn't hurt a fly.

Vi wane teilh nex'ey: 1. A hog in armour; 2. To suit somebody as a saddle suits a sow.

Wafem 'epx'wambech'e yepijin: To fire into the wrong flock (US).

Wafere sch'ilhere ya zexwakwsch: 1. As like as an apple to an oyster; 2. As like as chalk and cheese; 3. Lombard street to a China orange.

Wazere bzuwe zeteighwasch: He is a shadow of his former self.

We abi wischik'wem, se sqiych'izhirt: The ark rested on Mt. Ararat.

We ar 'edech'iy qizzchedeptx'ifinqim: Wild horses shall not drag it from me.

Weshx blech'am sch'ak'we ch'elhischen: To lock the stable door after the horse is stolen.

We uqameme, se sijatesch: (If you are a dagger, I am a sword) We weren't born yesterday; I wasn't born yesterday.

We wischik'wem, se siqiych'izhirt abi: 1. Lived there some years; 2. To have been there before.

Wiqewishme, psch'ihep'ew: (If you wake up, you find it's a dream) To dream of good fortune and to wake up to foul weather.

Wiredepschane gwdze we: Fifth wheel.

Wixweyme, yit'e, wixweyme, yise: 1. It's as broad as it's long; 2. The difference between tweedledum and tweedledee.

Wiy bzegwr wiygheshxizhinsch: A bit of all right.

Wiy mascher wiy 'ech'e qet'izhin: 1. To dig one's own grave; 2. To build a fire under oneself; 3. To cook one's goose.

Wiy mich', wiy mis, wiysuiy, qidumghehezh: Damned if you do, damned if you don't.

Wiy qame t'ew qumix, wiy psalhe t'ew zhumi'e: (Do not draw your dagger twice. Do not repeat your words) Be decisive.

Wiy schexwr ts'ixwm yaxez sch'in: To wash one's dirty linen in public. [see px'ench'iy zhilem yaxepx'en]

Wiy schher miwizu boz yomshech': (Don't bind your head with calico, if it doesn't ache) Don't do unnecessary things.

'Wiyt'-bziyt'u schitin: To bear (or have) two faces under one hood.

Wizerf'aghezhinu ser qewlhpx'eschin: To put one's head into the lion's mouth.

Wizteyt qwdamer piwipsch'in: 1. To saw off the bough on which one is sitting; 2. To build a fire under oneself.

X'arts xiysch'ich'irqim: Not to know B from a battledore.

X'ijebzizch qidenezhawe l'ezhin: To lead apes in hell.

Yebzim xet'is-hen: To come out at the little end of the horn.

Yeminere pet zeriheem zigwer qreyne: Even cholera spares some life.

Yemja yeghejak'we x'w?: Can an ignoramus ever become a teacher?

Yem'wse tsis ne'wu schitin: To have too much of his mother's blessing.

Ye qamilqim ye milifqim: (Neither reed, nor after-grass) 1. Neither one thing nor another; 2. Neither fish, nor fowl.

Yer vi bzchaqwem qoch': (Evil comes out from the horn of the ox) Great disputes flare up from mere trifles.

Yi ade yeschh x'wzhasch: A chip of the old block. [see next entry]

Yi ade yi qwesch: A chip of the old block. [see preceding item]

Yibe beshechs: An orphan is a hardy creature.

Yich'iy mighwapew yich'iy mipschamp'ew: 1. Neither one thing, nor the other; 2. Betwixt and between.

Yi dzighwe lhine qoch’: 1. He is well-off; 2. He lives (is) in clover.

Yi ’epe-lhaper mashxe: To get an itch for something.

Yighasch’ech’e wizeramshen qafezsch: 1. This is an utterly useless method; 2. For no reason at all; 3. Neither here nor there.

Yil nex’re yi leps: The sauce is better than the fish.

Yin zhi’e ts’ik’w’wate: A holy terror.

Yi pts’im hepts’asch’we yirozhe: (As) Changeable as the moon.

Yi schhefetsim zreyghesen: To give somebody the creeps.

Yi schhe zaqwe yi lhaqwiyt’u: At single hand.

Yit’ yizifinum yiz yifich’e yisch’erqim: This is a clumsy approach to the matter.

Yi vaghwer yizhasch: (His star fell) 1. His star has faded (He is exhausted); 2. Things are not going well for him.

Yi zansch’er yi ghwegwu: Over hedge and ditch.

Yi zche heqwt zchedelh xwedesch (nex’ey): 1. (As) Dumb as an oyster, or a fish; 2. (As) Straight as a poker.

Yi zche qwert zchedelh xwede: (As) Dumb as an oyster, or a fish.

Yi zche zchi zchedet xwedesch: (As) Dumb as an oyster, or a fish.

Zchelhet’aniyt’ir qi’wiyshu shxen: To play a good knife and fork.

Zche zev jiy bix’w: (Narrow mouth, wide throat) Glutton, gormandizer.

Zchi qisch’epscherqim, psi qisch’ewerqim: (A gale won’t blow, the river won’t flood) No hurry!

Zchir denech’e qeipschemiy sch’en: To trim one’s sails to the wind.

Zchir qizdeypschemch’e zeyghaze: (He turns towards the wind) Toady, bootlicker, lickspittle, wheedler, sychophant.

Zel’zefiz zelijanesch: One bone one flesh.

Zerimit ’etiysche yireighewive: 1. Much ado about nothing; 2. He makes a mountain out of a molehill; 3. He lays on the colours too thickly; 4. The devil rides on a fiddlestick; 5. A hair to make a tether of; 6. To spread it on thick.

Zerimilh pe lhage: A penny plain and twopence coloured.

Zexwemif’ zef’e’wa: In borrowed plumes.

Zezim xwedew, dijsch: (As) Bitter as gall, or as wormwood.

Zha’e petmiy, x’ijebz qeilhxw: In at one ear and out at the other.

Zhi’eghwaf’e schhech’e, sch’eghweysch: Easier said than done.

Zhixafer schhetsich’ech’e yepx’ench’: She is sweeping the floor with her hair. [Said of a diligent daughter-in-law. Ziy pse yemiblezhu winaghwem ’wexw schizisch’e nistem xw zha’e]

Zibghesch’aghweme, sch’aghwere qipschisch’insch: Pride goes before, and shame follows after.

Zi ch’apem qipachasch: 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same

leaven; 5. Cast in the same mould; 6. Much of a muchness; 7. (It is) Six of one and half a dozen of the other. [see next item]

Zi ch'ape qipacha xwede: 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same leaven; 5. Cast in the same mould; 6. Much of a muchness; 7. (It is) Six of one and half a dozen of the other. [see preceding entry]

Zigwerim qiwiysch'ar yesch'ezhin: To give somebody a dose of his own medicine.

Zigwerim yi bzchamiym qidefen: To dance to somebody's tune.

Zigwerim yi wered yezchuwin: To eat out of somebody's hand.

Zigwer yi p'em yighewvezhin: To bring somebody to his bearings.

Zilhemich' ch'iyirey: (Weak, but loud-mouthed) 1. Arrogant, conceited, haughty; 2. Loud, garish, flashy.

Zi mastenem qipacha xwede(sch): 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same leaven; 5. Cast in the same mould; 6. Much of a muchness.

Zim 'epixwr adreym (e zim) qiyschtezhu: 1. Hand in hand; 2. Get on like a house on fire.

Zi thek'wmemch'e yiheriy adreymch'e yich'izhasch: In at one ear and out at the other.

Zi thevim qixasch'ich'asch: 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same leaven; 5. Cast in the same mould; 6. Much of a muchness.

Zi vim teit bzchaqwiyt'sch: (Two horns of the one ox) 1. Nothing to choose between them; 2. Of the same kidney; 3. Of the same leaven; 4. Cast in the same mould; 5. Much of a muchness; 6. They make a pair.

Ziy bze 'ef' schiner meliyt' yasch'of: (As) Wanton as a calf with two dams.

Ziynech'e qalhxwa: (Born of fornication) 1. Illegitimate; 2. (abusive) Bastard.

Zi zchem zchediher zchiyschem zchedohe: A little bird told me.

Zi zhigim pis qwansch'iyt'sch: The living image of somebody.

Zi zhipx'em qraghezich'a: 1. Nothing to choose between them; 2. Of the same kidney; 3. Of the same leaven; 4. Cast in the same mould; 5. Much of a muchness.

Zrat nex're zit: It is better to give than to take.

Yet More Proverbs and Sayings

Абы лъандэрэ псы Іджи ежэхащ: A lot of water has flown under the bridge since that time.

Адэ мыгъэІуш, анэ мыуций: impudent, insolent, ill-bred.

Адэ-мыдэ кьуенакъ: Said of person who runs with the hare and hunts with the hounds.

Ажэгъафэм хуэдэу зыщІын: to bear the cap and bells.

Ар зэрыкІа псым сэ сыкъыкІыжащ: (I came out of the water in which he sank) I wasn't born yesterday.

Ахэр къакъэ пщІыпщІу шысщ: 1. They are having a jolly good time; 2. They are wallowing in pleasant idleness.

Бажэр гъуэм кьришынщ: (He would draw a fox from its hole) He is sly, cunning, crafty.

Гуэншэрыкъ уцІынам хуэдэщ: (Like wet raw-hide shoes) 1. To run with the hare and hunt with the hounds; 2. He is unstable.

Гудзэм баш дэдзын: (To throw a stick in the spokes) 1. To throw a spanner in the works; 2. To put grit in the machine.

Гуум шэ кьышІэкІыркъым: (You can't draw milk from a bull) Like squeezing blood from a stone.

Ди натІэ ильым дыхуэзэнщ: (We shall come upon what is written on our forehead) What will be will be.

Дыпсэумэ, тлъагъунщ: We shall see what we shall see.

Джэджьей зеуалэ псывэ хоупІэ: He landed in the soup, he got into a mess.

Джэду мащэ ихуащ: He fell into a trap.

Джэдум хуэдэу, псэ быдэщ: He has nine lives like a cat.

Дзажэналъэ тІуащІэ: Very strong person.

Жьэ зэв джий быхъу: Said of a glutton, gormandizer.

Жьыр кьыздепщэмкІэ зегъазэ: He's a toady, bootlicker, lickspittle, wheedler, sycophant.

Зэзым хуэдэу, дыджщ: Bitter as gall.

ЗыльэмыкІ кІиирей: Arrogant, conceited, haughty; loud garish, flashy.

Зы тхьэкIумэм йохьэри адреймкIэ йокIыж: In at one ear and out at the other.

И кIэныр кьрихуаш (кьикIаш, кьриудащ): He was lucky.

И махуитI зэхуэдэжым: He is often ill.

И ныбэ нэщI и Iэ тельщ: He's gone hungry all his life.

ИтI изыфынум из ифыкIэ ищIэркьым: Clumsy, or small scale approach to the matter.

И хьэм тетыгьуэщ (хьэм=threshing-floor; тетыгьуэ=period of tenure of some post): Height of one's might.

И IутIыжщ (Yi 'Wt'izhsch): bed of roses (literally 'his Easter').

Куэд зыгьэткIуа цIыхуш: 1. He's a slick customer; 2. He's an old hand/stager.

КIэдахуэ и пшальэщ: (The hem of his gown is his container [for measuring dry substances]) He lives by begging.

КIэн махуэ кьрихуаш: Fortune smiled on him.

КIэныр кьыхуихун: (in vulgar use) 1. To thrash soundly; 2. To give (smb.) a sound thrashing; 3. To belabour (smb.).

КIэпкьым дэIун (дэдзын): 1. To be one too many (for smb.); 2. To go one better (than smb.).

КIэпIейкIэ нэхьуратI (нэф) бгьэдэлькьым: 1. Not to have a sou; 2. Not a sixpence to scratch with.

КIэпIейкIэ нэхьуратI (ныкьуэ, нэф) и уасэжым: Not worth a bean, *or* pin.

КIэпIейкIэ нэхьуратIу кьэмыльытэн: Not to give a red cent.

КIэпIейкIэу кьимыдзэн: Not to set at a pin's fee.

Къаз псы кIэрыпщIэрэ: Like water off a duck's back.

Кьущхьэ мазэр кьэунэхуху: 1. For a very long time; 2. We shall see what we shall see.

Кхьуэм и губжь хьэм щехьэ: The pig vents its anger on the dog.

Кхьуэщын бадзэ ихуа хуэдэ: Like a bee in a bottle.

КхьузанэкIэ псы кьэхьын (зехьэн): 1. To draw water in a sieve; 2. To beat the air, to mill the wind; 3. A cold coal to blow at.

Льакьуэ льэныкьуэкIэ машэм итщ: One foot in the grave.

Лы и жэщ: Night befitting a man (dark night).

Лым я лей: The bravest of the brave, the bravest of them all; he's a he-man (amer.).

Мастэнэм кызырыфIэчауэ: Spick and span, brand-new; just out of a bandbox (of clothes).

Мэлыфэ зытезыгьэльэда дыгужь: Wolf in sheep's clothing.

Мыри фэдэнкыым, мори тесмакыым: (neither a leather thread nor a braid) Neither one thing nor the other.

Мыхьыр зрагьэхь: Scapegoat.

Нэсри кыигьээжауэ (кьэсыжауэ) лыщ ар: He's a he-man (amer.).

Пабжьэр зыгьэхьеяр дыгужьыщэу кыфIющI (пабжьэ=bushes, shrubs; дыгужь=wolf; щэ=hundred; фIэщIын: to appear, seem [to somebody]): Said of a faint-hearted man.

Псыкьуй мастэкIэ кьетI: (He is digging a well with a needle) Like being up against a brick wall.

Псым гьущэу кьыхэкIыжын: (To come dry out of the water) 1. To come through unscathed; 2. To get off with a whole skin.

Псым ихь пэтрэ лэныстэ: To swear black is white.

Псым ишэри ирмыгьафэу кьишэжащ: 1. He outwitted him; 2. he deceived him.

ТхьэкIумэкIыхьыр зыщымыльхуа пабжьэм лыгьэ иумыдз: (Do not set fire to the bush in which the hare wasn't born) To be engaged in a futile affair.

Уэ укьамэмэ, сэ сыджатэщ: (If you are a dagger, then I am a sword) We weren't born yesterday.

Уэ ухьэлэмэ, сэ сыумэщ: (If you are a wedge, then I am a [large wooden] hammer [for driving in wedges]) We weren't born yesterday.

Уи ажэ си бжыхь кьыумыпх: (Do not tie your billy-goat to my wattle-fence) Do not involve me in your affair.

Уи пшынауэкIэм сыкьыдофэ: I dance in time to your accordion (tune).

Укьэушмэ, пщIыхьэпIэу: To dream of good fortune and to wake up to foul weather.

Хыв уанэ тель хуэдэ: (Like a saddled buffalo) Rara avis.

Хьэндьыркьуакьуэ псэф хуэдэ: (Like a frog ready to give birth) Said of a pot-bellied man.

Іпхуальэм вы ирегъэтысхэ: (He is seating the ox in a thimble)
He is beating the air, milling the wind.

English expressions in need of Circassian equivalents

- A fool may ask more questions in an hour than a wise man can answer in seven years. [Deilem zi sihetim yighewiv wipsch'em gwzbizhem yilhesiyblch'e zhewap yetin yiwzirqim]
- A fool may throw a stone into a well which a hundred wise men can not pull out. [Deilem psim xiydza miver gwzbizhem qixiyxizhifirqim]
- A great ship asks deep waters. [Q'whishxwem psishxwiw xweysch]
- A little fire is quickly trodden out. [X'wasch'er maf'eshxwe mix'w sch'ich'e ghewinch'if']
- All are good lasses, but whence come the bad wives? [X'ijebz psoriy f'ime, fiz 'ey dene qiych're?]
- All is fair in love and war. [Zawemre lthagwnighemre sit xwede 'escheriy qischibghesebep x'wnusch]
- All is grist that comes to his mill. [Abi psoriy qeighesebep. Abi feyde qizipiy mix schi'eqim]
- All work and no play makes jack a dull boy. [Wiy lezchigher ghekwed, wiy jegwnir ghemasch'iy, ghasch'er 'ef'u yephech'insch]
- A man of words and not of deeds is like a garden full of weeds. [Psalhe ziybew 'wexw ziy masch'er px'eschhemischhe zipimit zhig xadem xwedesch]
- As good beg of a naked man as a miser. [Nepseym weilhe'wriy, ziyimi'em weilhe'wriy zisch]
- A tattler is worse than a thief. [Qevereyr dighw nex're nex' shinaghwesch]
- A thief passes for a gentleman when stealing has made him rich. [Dighwr qwley x'wme, "ziywis-hen" mex'wzh]
- A wise man changes his mind, a fool never will. [Gwzbizhem yi muradir yex'wez, deilem zeyich' yix'wezhirqim]
- Better a witty fool than a foolish wit. [Zizighegwzbizhew deilaghe zeizihe nex're deile dideriy nex'if'sch]
- Better a glorious death than a shameful life. [Nape wiy'ew wil'enir nex'if'sch, napenshew wipsewinim nex're]
- Better be envied than pitied. [Ts'ixwr zebghefighwem nex'if'sch, yagw zisch'ebgheghw nex're]
- Better deny at once than promise long. [Zerixwumisch'enur zansch'ew zheip-'eme nex'if'sch, helhexwlhe kwed yepture]
- Better to reign in hell, than serve in heaven. [Zhihenemem wischipaschtihinir nex'if'sch, zhenetim wischipschil'in nex're]
- Between two evils 'tis not worth choosing. [Gwzeveghwer t'wasch'eme qixepxinur psch'erqim]

Children and fools must not play with edged tools. [Sabiyxemre
deilexemre se zhan ya'esch'umilhhe]

Councils of war never fight. [Zawer zesch'ezighestxer yezixer zeyich'
zawerqim]

Don't trouble trouble until trouble troubles you. [Gwzeveghwer yezir
qomijeme, ye weimije]

Elbow grease gives the best polish. [Shechinighere lezchighech'e
pxwzef'emich'in schi'eqim]

Experience keeps no school, she teaches her pupils singly. [Ghasch'em
vejap'e xexa yi'eqim, abi psoriy schhexwe-schhexwew yireighaje]

Familiarity breeds contempt. [Ts'ixwr nex' ghwneghwu pts'ixwxwch'e,
yi helir nex' qibosch'e]

Fire and water are good servants, but bad masters. [Maf'emre psimre
ts'ixwm yi pschil'ishxwesch, awe xwiyt psch'i x'wnuqim]

Fools grow without watering. [Deilexer psisch'eghelhade xemitu qoch']

Fools should not have chapping sticks (Scottish). [Deilem'emepsime
zhan'esch'eplhhe x'wnuqim]

Forbearance is no acquittance. [Ze pshechame, abi qiych'irqim
zepimiwwwe pshechin xweywe]

Fortune is easily found, but hard to be kept. [Nasipir
qeghwetighwaf'esch, awe'ighighweysch]

Fortune is good to him who knows to make good use of her. [Nasipir
zixweschheper f'iwe qezighesebepirsch]

Give a fool rope enough, and he will hang himself. [Deiler xwiyt
psch'ime, yeziriy zeran zixwex'wzhinusch]

Good words cost nothing and are worth much. [Psalhe gwaper
zhi'eghweyqim, awe kwed weighesch'ef]

Habit cures habit. [Zi helim adreyr zixiweighane, 'esch'ib weighesch']

Happiness takes no account of time. [Nasipif'exem zamanir yabzhirqim,
nasipif'em yi zeman blech'irqim]

He is not laughed at that laughs at himself first. [Psom yape
zischidiheshxizhim ziriy schidiheshxirqim]

He must have iron nails that (or who) scratches a bear. [Mischem
yet'ex'wm ghwsch' 'ebzchane yi'en xweysch]

He that hides can find. [Zighepschk'wfim qeghwetizhich'iy yesch'e]

He that is disposed for mischief will never want occasion. [Ts'ixwr
bzajem zeran qipxwex'wn schhewsighwe qipxwiyghwetifinusch]

He that once deceives is ever suspected. [Ze qezighepts'ar yet'wanem ya f'esch x'wzhirqim]

If the mountain will not come to Mahomet, Mahomet must go to the mountain. [Qwrshir Muhemed deizh mik'weme, Muhemed qwrshim deizh mak'we]

If you command wisely, you'll be obeyed cheerfully. [Aqil xelhu winafe zisch'im yaf'ef'y yoda'we]

If you dance you must pay the fiddler. [Wiqischifech'e, qefapsch'iy ptin xweysch]

It is an equal failing to trust everybody and to trust nobody. [Psomiy dzih xwepsch'inriy zimiy xwumisch'inriy zexwedew shinaghwesch]

It is never too late to mend. [Aqil qepschtezhinu zeyich' ch'aseqim]

Learn to say before you sing. [Psoriy xwemuresch qizeraxwter, qizerasch'er]

Learn wisdom by the follies of others. [Neghwesch'xem ya schiwenighem deirs qixex]

Life is made up of little things. [Ghasch'er qwpinschipin kwedu zexelhsch]

Little thieves are hanged but great one's escape. [Dighw mihenensher schhepilhe yasch'riy dighwak'weshxwer qaghane]

Live not to eat, but eat to live. [Wiy nibem papsch'e wimpipsew, awe wipsewin papsch'e shxe]

Love and cough cannot be hid. [Lhaghwnighere ps-chere pxwewschexwnuqim]

Love and poverty are hard to hide. [Lhaghwnighere themischch'aghère ghepschk'wghweisch]

Love cannot be forced. [Zalimighech'e f'iwe ziqeibghelhaghwfínuqim]

Love should not be all on one side. [Lhaghwnigher lheniqwiyt'miy ya gwm qibghedech'u schitin xweysch]

Man is to man a wolf. [Ts'ixwm ts'ixwr yi biysch]

Men may meet but mountains never. [Bgire bgire zexwemik'wemiy, ts'ixwre ts'ixwre zexwok'we]

Money spent on the brain is never spent in vain. [Sch'enighem teik'weda ax'sher zeyich' psch'ensherik'wed x'wrqim]

More wit in his little finger than in your whole body. [Abi yi 'epx'wambezchach'em yi wase aqil wiy'eqim we]

No man loves his fetters, be they made of gold. [Lhex'wr sit schighwi helhesch, dischem qixasch'ich'awe schitmiy]

No news good news. [X'ibar schimi'enir x'ibarif'im pelhitesch]

No one but the wearer knows where the shoe pinches. [Vaquer zeym dene deizh qiyqwzmiy yesch'ezh]

No one is a fool always, every one sometimes. [Deilafe zraplh zepit schi'eqim, awe ze nex' mix'wmiy deilafe zramiplhiy schi'eqim]

No receiver, no thief. [Qadighwar zischexw schimi'ateme, dighwiy schi'enteqim]

Not to see the wood for the trees. [Zhigim yi qwaghch'e mezir milhaghwn]

Oaks may fall when reeds stand the storm. [Zchim zhigeyr yiriywidu, chi ts'ik'wr qiynench'e mex'w]

One has lived too near a wood to be frightened by owls. [Abi xwedeqim se slheghwar]

Say (speak, or tell) the truth and shame the devil. [Pezhir zhi'en xweysch]

Silence gives consent. [Ziriy schizhiymi'ech'e, arezisch]

Soon learnt, soon forgotten. [Wip'asch'ew zebghasch'er sch'exiu pschoghwschezh]

Spare the rod and spoil the child. [Chim wischis-hme, sabiyr yoghek'wed]

Success is never blamed. [Teik'wenigher zeyr yawbirqim]

Time is money. [Zemanir ax'shesch]

Time works great changes. [Zemanim kwed zereix'wech']

To cut one's own fodder (US). [Wer-weru wiy schher ghepsewizhin xweysch]

The best of friends must part. [F'i didew zerilhaghwriy yighasch'ech'e zedepsewirqim; yighasch'ech'e zeghwsa nibzcheghw schi'eqim]

The fool doth think he is wise, but the wise man knows himself to be a fool. [Deilem gwbzighew ziqeilhitez, gwbzighem wideilesch zhip-'emiy yede]

The heart that once truly loves never forgets. [Lhaghwnighezch k'wedirqim; ze f'iwe plheghwar schighwpscheghweysch]

The weakest goes to the wall. [Lherimihir, qaruwinsher daqwze]

There is a crook in the lot of everyone. [Ghewnexwp'e yimixwen, gwzeveghwe 'wmisch'en schi'eqim]

To look a gift horse in the mouth. [Shi qiwatam yi dzem deplhezhin]

When guns speak it is too late to argue. [Zawem sch'iydza newizchch'e wisch'edewezhin schi'eqim]

When the fox preaches, take care of your geese! [Bazher schif'eraf'em, jedqazim wixwemibelerigh]

When two ride on one horse, one must sit behind. [L'iyt' zish shesme,
zir ch'essch]

Where there's a will, there's a way. [Gwqidezh wiy'e zaqweme, 'emal
bghwetusch]

Appendix 1

The Circassians

(also includes an account of the Kabardians)

Capsule Summary

Location: Northwest Caucasus, mainly in three constituent republics of the Russian Federation.

Self-designation: Adiga.

Total population: 2-6 millions (about 1 million in the Caucasus).

Religion: Native religion and beliefs (99%), Orthodox Christianity (1%). Pagan/polytheistic beliefs still prevalent.

Essay:

The Circassians, together with the kindred Abkhaz-Abaza and the Ubykh, have formed the autochthonous population of the Northwest (NW) Caucasus for thousands of years. The number of Circassians in the Caucasus has gone over the 1 million mark. The majority live in the following republics of the Russian Federation, in each of which they have a different nominal designation: the Kabardino-Balkarian Republic (Kabardians, about 600,000, almost 60% of the population of the Republic), the Karachai-Cherkess Republic (Cherkess, about 100,000) and the Republic of Adigea (Adigeans, about 150,000). There are also Circassian communities that exist outside these republics, but inside Russia, including the Shapsugh community of almost 20,000 in the Tuapse and Lazareyvsky regions on the Black Sea coast, and the Christian Kabardian community in Mozdok, which numbers a few thousands. There are also significant Adigean and Kabardian communities in the Krasnodar and Stavropol Krai, respectively. In the Krasnodar Krai there are about 60,000 Adigeans not contained within the borders of Adigea. The Circassians constitute almost 0.8% of the population of the Russian Federation.

There are Circassian diaspora communities in Turkey, Syria, Jordan, Israel, Egypt, Libya, Iraq, Germany, the USA, and the

Netherlands, but their precise numbers are not known, with estimates ranging between 1 and 5 million people. It is generally accepted that the Circassian community in Turkey is the largest in the world, in some estimates reaching more than four million; however, it is scattered over the whole country, and many of its members have been assimilated.

Circassian is one of the three divisions of the NW group of Caucasian languages, which form a unique group distinct from the other major world language groups, the other two being Abkhaz-Abaza and the now extinct Ubykh. Though genetically related, the three languages are mutually unintelligible, the lexical differences between them being quite substantial. There are two official and literary languages of Circassian: Kabardian in the Kabardino-Balkarian Republic and Karachai-Cherkess Republic and Adigean in the Adigey Republic (Adigea). The two languages, or more accurately dialects, are mutually intelligible and use Cyrillic orthography. It is thought that Northeast Caucasian, which is spoken by about 3.5 million people in Chechnya, Ingushetia, and Daghestan, is genetically related to NW Caucasian. The third group in the Caucasian language family is South Caucasian or Kartvelian: Georgian, Mingrelian, Svan, Adjar, and Laz, all of which are spoken by about 4.5 million people in the Transcaucasus and Northeast Turkey. Some linguists dispute the existence of any genetic link between North and South Caucasian. During the Soviet period, Circassian was relegated to a secondary position as Russian was made the language of instruction at schools and universities. In consequence, Circassian had suffered tremendously by the end of Communist rule. The challenge now is to restore the native language to pre-eminence. There are TV and radio broadcasts in Circassian, which are also relayed to the diaspora in the Middle East.

The Nart epic and the oral tales of the bards had formed the bulk of Circassian literature until the early part of the 19th century. The 20th century witnessed a quantum leap in quantity and quality of literary output, despite being somewhat tainted by Communist ideology.

History

In the Bronze Age, the Maikop culture flourished in the valley of the Kuban (Psizch) in the NW Caucasus, from the Taman Peninsula to present-day Chechnya, almost five millennia ago. It was contiguous with the Kuro-Arax culture of the kindred Chechens and Daghestanis. There are extant monuments to the glory of this civilization, especially in Western Circassia. Some authorities believe that the people of the Maikop culture, together with a significant input from the Dolmen People, who inhabited the coastal and highland regions, engendered the

forebears of the Adiga, or at least formed an important component of the proto-Circassians.

The Iron Age in the NW Caucasus began in the eighth century BC. Pre-Kuban culture is attributed to the proto-Circassian Maeots who inhabited the NW Caucasus and the steppes north of the Black Sea. Their civilization lasted for some 1,200 years. The Maeot State was contemporaneous with the Greek colonies on the Eastern Black Sea coast, which were established in the seventh and sixth centuries BC and lasted for almost a millennium. The Greeks set up trade relations with the Maeots. By the fifth century BC, the Sinds, a people kindred to the Maeots, had set up the magnificent Sindika civilization, which spread over the lower reaches of the Kuban (Psizch), the Black Sea coastal strip between Anapa and Taman Peninsula. The Romans occupied the Eastern Coast of the Black Sea in 64 BC. It was Strabo in 26 AD who first mentioned the name Zyghoy for Circassians, which replaced the old appellation Kerket.

The Goths, who established a state north of the Black Sea in the third century AD, invaded the NW Caucasus and engaged in fierce battles with the Circassians. The marauding Huns who had settled to the east undid the Eastern Gothic State in 370 AD and invaded the NW Caucasus in 374 AD. The Byzantine Empire secured a foothold in the Western Caucasus in the fourth century AD, erecting fortresses on the Black Sea coast and the Taman Peninsula. Thenceforward the Roman scribes referred to the Maeots as Zikhis. Christianity was introduced gradually among the upper classes of the Circassians, the masses clinging to their ancient beliefs. Byzantine presence lasted until they were replaced by the Venetians who were themselves displaced by the Genoese in the 13th century.

By the 10th century, the Circassians had emerged as a cohesive ethnic and linguistic entity. At the time, Circassia stretched from the middle of the Caucasus to the Black Sea. In the hinterland lived the Circassian nations of the Papaghis and Kasakhs. To the east of the Kasakhs (Kassogs), modern-day Kabardians, lived the Alans, ancestors of the Ossetes. The Circassians had kept their independence until the 13th century, when part of their country and Abkhazia were subjected by the Georgians under Queen Tamara (1184-1213) and Christianized. Around 1424 AD, the Circassians threw off the Georgian yoke for good. Ghenghis Khan led his Mongol hordes across the Caucasus in the 13th century and laid waste to the North Caucasus. Batu, grandson of Ghenghis, established the Khanate of the Golden Horde in the North Caucasus in 1227. The Kipchak Khanate dominated the North Caucasus until the 15th century, when Tamerlane conquered the Caucasus and ended Mongol rule. In the 13th to 15th centuries, the Genoese

constructed trading posts on the coastal regions of Circassia and Abkhazia. During their incessant wars with the Mongols and Tatars, the Circassians sought to forge closer relations with Russia, from whom they perceived no threat, being relatively distant and of the same faith. Circassian Mamluks furnished medieval Egypt with an important element of her elite warrior caste for about six centuries and its reigning Sultans for 135 years.

The Russian-Circassian War

After destroying the Empires of the Golden Horde at the end of the 16th century, Russia began to push south towards the northern steppes of the Caucasus in a process of gradual encroachments. Russia began to meddle in the affairs of Circassia in 1736. The construction of the Caucasian Military Line hastened the first open conflict between the Circassians and Russians in 1771. A protracted and devastating war extended for decades, and the Russian juggernaut had ground all resistance by 1864.

On 1 May 1864 – later dubbed the Circassian Day of Mourning, celebrated by all Circassian communities and even turned into a public holiday in the Circassian republics under pressure from the Circassian nationalists – Russia proclaimed the end of the Caucasian War. Covertly, the Russians pursued a policy of organized and systematic terror and thousands of people were massacred in cold blood. Those horrific acts, together with the collusion of the Ottomans, resulted in a mass exodus. Only 10% of the Circassians, about 200,000, remained in their ancestral lands to face occupation and persecution first under the Tsars and later the Communists. This is the most horrific genocide in modern history up to World War I.

During the tsarist period, Circassia remained desolate. There was an influx of Slav colonists, especially in the coastal regions. The Circassians joined the North Caucasian Mountain Republic in 1917. After victory of the Bolsheviks in the Civil War, the Circassians were divided into four regions, which kept changing status and nominal designations until the early 1990s. The horrors of centralization, the purges and World War II gave way to a long period of quiet and stagnation until the years of Glasnost and Perestroika. The demographic situation changed dramatically in the NW Caucasus, such that nowadays the Slavs constitute the majority in the region. However, figures from the 2002 Russian population census show that the increase in Circassian population, especially in the Kabardino-Balkarian Republic, since the preceding census in 1989 had been colossal by any standards. For example, the number of Kabardians in the Kabardino-Balkarian Republic rose from 364,494 in 1989 (48.2% of total population) to

498,702 in 2002 (55.3% of total population), an increase of 37%. In the same period, the Russian population in the Republic dropped almost 6%, from 240,750 (31.9% of total population) to 226,620 (25.1% of total population).

Current Political Situation

After the demise of the Soviet Union, Circassian nationalists became very active demanding more autonomy and even independence. The International Circassian Association was established in 1991 and it included organizations from the Caucasus and the diaspora. In 1993, it became a member of the Unrepresented Nations and Peoples Organisation (UNPO), which was created in 1991 in The Hague to represent ethnic groups around the world that are barred from joining the United Nations for whatever reason.

The secessionist tendencies reached fever pitch during the Georgian-Abkhaz war of 1992-93. Victory gave the nationalists overwhelming popular support, but collusion of the local and central authorities, together with the onset of the Chechen war in 1994, overturned the tables. The nationalists have been on the defensive since the mid-1990s, being hounded by the local governments. People have been more concerned with their material well being, and nationalism has taken a secondary place in their reckoning.

The concept of a united Circassia is however still strong in the hearts and minds of all Circassian peoples. Some regard the re-creation of historical Circassia as inevitable, since Russia's colonial stance will have to ease for it to join the world comity. Ethnic tension is evident in all three republics: the Kabardians vs. the Balkars, the Cherkess-Abaza vs. the Karachai, and the Adigeans vs. the militant Cossacks. Fortunately, no serious conflicts have erupted thus far.

The Circassian diaspora, which is increasingly becoming more politicized, could play a decisive role in the demographic and political situations in the NW Caucasus, if the right conditions obtain. The few hundred Kosovar Circassians, who found refuge in their ancestral lands in 1998, caused trepidation among the local Cossacks, who had been wary of Adigean domination.

Attempts by the administration of the president of the Russian Federation Vladimir Putin to repeal the autonomy of the Adigey Republic and subsume it under the administration of the Krasnodar Krai, which started fervently in 2005, were narrowly defeated towards the end of 2006 by the unitary opposition of Adigea's President Hazret Sovmen and the Circassian nationalists in the Caucasus and diaspora. The mobilization of the nationalist forces and their solidary stance against this issue has brought to the fore the latent demands of the nationalists

and brought back from the cold their erstwhile leaders, principally Yura Schenibe (Shanibov).⁶ Sovmen was replaced in January 2007 by Aslancheriy Tkhakushinov, as he was denied a second term for his heroic stand against the Kremlin's attempt to deal a crippling blow to the Circassian Issue. Notwithstanding the tenuous victory of the nationalists, this episode underlines the precarious status of the Circassian political entities in the Caucasus and their vulnerability vis-à-vis arbitrary diktats issuing from Moscow.

The issue of the status of Circassia and the establishment of Greater Circassia is slowly but surely coming to the fore in current international politics, due mainly to the game of tug-of-war between Russia and the West regarding the formal independence of Kosovo on one hand and the status of Abkhazia and South Ossetia on the other.⁷

Circassian Society

The eastern Circassians, those living on the right-bank of the upper reaches of the Kuban River (Psizch), are composed of the Kabardians and Beslanay. The western Circassians are composed of many tribes: Abzakh, Shapsugh, Temirgoi, Bzhedugh, etc. Some tribes and clans have disappeared from the Caucasus as a result of the Russian-Circassian war. The social structure of Circassian society was extremely complex and was generally based on hierarchical feudalism. The main castes were the princes, nobles, freemen, serfs, and slaves. A few egalitarian tribes existed in the mountainous regions of Western Circassia. The feudal system came to a tragic end in 1864 when Russia conquered Circassia.

Traditional Circassian society was martial in nature and the offspring of the upper-classes were required to go through a very harsh training regime. Frugality and abstinence were cherished attributes. The code of chivalry had respect for women and elders, hospitality and blood-revenge as its trinity. Avoidance customs, as when man and wife and siblings are proscribed from associating in public, were manifestations of the severity of social relations. Women, especially of the upper class, enjoyed a relatively high social status. The position of

⁶ A fascinating biography of Shanibov – and an eye-opening account of the Kabardian intellectual elite in the last decades of the 20th century – can be found in Georgi M. Derluguian's *Bourdieu's Secret Admirer in the Caucasus: A World-System Biography*, Chicago and London: The University of Chicago Press, 2005.

⁷ For more on 'Greater Circassia' in contemporary politics, refer to P. Goble, 'A Greater Circassia "More Probable than Nuclear War," Moscow Analyst Says', in *Window on Eurasia*, 11 December 2007. Online. Available HTTP: <<http://windowoneurasia.blogspot.com/2007/12/window-on-eurasia-greater-circassia.html>> (accessed 15 February 2008).

Circassian women is significantly better in many respects than the Russian average.

Traditional economy was agrarian and pastoral in nature. During Soviet times, centralization and industrialization transformed and modernized the economy. However, individualism and initiative were frowned upon, and after collapse of the Soviet Union, the economic situation in the Circassian republics took a nosedive. The two Chechen wars and political uncertainty and tensions have aggravated the situation.

The Circassians are nominally Sunni Muslims. There is a small Christian community in Mozdok in North Ossetia. The two most powerful formers of Circassian system of beliefs are the ancient animistic-pagan religion and the code of conduct, *Adige Xabze*, which also has regulated the mundane life. Religious persecution during the Soviet period and great attachment to traditions, a characteristic of the Circassians, have resulted in a superficial knowledge and practice of religion. There is no tradition of religious fanaticism.

The Kabardians

Capsule Summary

Location: Central North Caucasus, mainly in the Kabardino-Balkarian and Karachay-Cherkess republics of the Russian Federation.

Total population: approximately 1 million.

Religion: Eclectic amalgam of mainly pagan/polytheistic native beliefs and practices with Muslim and, to a lesser extent, Christian influences. Orthodox Christianity (2%).

Essay:

Ethnically, the Kabardians form one of the main tribal divisions of the Circassians. Presently, they occupy the middle and northern regions of the Kabardino-Balkarian Republic (12,500 sq. km; about 1 million) making 55.3% of the population (according to 2002 Russian population census; but estimated now to make up almost 60% of the population of the Republic), form the majority of the Cherkess population of 100,000 in the Karachai-Cherkess Republic (14,100 sq. km; about 450,000), and are found in a few villages in Adigea and the Krasnodar and Stavropol Krai. A significant Christian community is found in the area of the town of Mozdok in North Ossetia. There are about 750,000 Kabardians in the Caucasus, forming almost three-quarters of the Circassian population and almost 0.5% of total population in Russia. There are Kabardian diaspora communities scattered in the Middle East, especially in Turkey, Syria, and Jordan, with a total number estimated at 300,000. This diaspora formed mainly as a result of the Russian-Circassian War of the 19th century.

Linguistically, Kabardian, together with the closely related Beslanay, forms the eastern branch of Circassian. It has the status of an official and literary language in both Kabardino-Balkaria and Karachai-Cherkessia. Cyrillic orthography is used, although Arabic and later Latin adaptations had been used until 1923 and 1937, respectively. Kabardian in Kabardino-Balkaria is divided into four sub-dialects named after the main rivers in the republic: Balhq (Malka), Bax'sen (Bakhsan), Terch (Terek), and Shejem (Chegem). Some authorities divide the language

into Greater and Lesser Kabardian, the dialects spoken in Kabarda to the west and east of the Terch (Terek), respectively. Lesser Kabardian is also informally called Jilax'steney. Outside the nominal republic there are two more dialects, one spoken by the Christian community in Mozdok in North Ossetia, and Kuban Kabardian in Adigea, spoken in a few villages. The status of Kabardian has been slowly improving since the collapse of the Soviet Union. It is not thought that the language is under threat of extinction.

History

The earliest recorded instance of Kabardian differentiation from the rest of the Circassian nation was in *The Book of Administration of the Empire*, written in the 10th century by Emperor Constantine VII, Porphyrogenitus (905-959), according to which the Zikhis, or Western Circassians, occupied the eastern Black Sea littoral and the Kasakhs (Kassogs), modern-day Kabardians, lived in the hinterland. To the east of the Kasakhs lived the Alans, ancestors of the Ossetes.

In the 11th century, the Russians under Mtislav took part in routing the Khazar army in the Crimea. They then crossed the Taman Strait and defeated the Kassogs, or Kabardians, under their legendary leader Idar. Mtislav then subjugated the Iron, or Ossetes. He founded a small principality, Tamtarkan, or Tmoutarkan, under the suzerainty of Russia, with the Kabardians and Ossetes as subjects. This state lasted for a few centuries, but with diminishing influence in Kabarda.

During this period some Circassian tribes abandoned their mountainous abodes and resettled in the plains around the Sea of Azov, and in the Crimea. The majority of migrants hailed from Kabarda, who settled among the Tatars between the rivers Katch and Belbek. To this day, the area of the upper reaches of the Belbek is called 'Kabarda', and the land between the two rivers 'Tcherkess-Tuss', 'Plain of the Circassians' in Tatar.

The Kabardians had to suffer Georgian rule until 1424. In the early 13th century, the Kabardians left their original homeland in the Kuban region and, after wandering for some time, headed towards the Crimean Peninsula and occupied it in 1237 AD. At the end of the 14th and beginning of the 15th century, the Crimean Kabardians were ruled by Abdun-Khan. They resettled in the middle of the North Caucasus between the rivers Psif in the east and Nefil in the west. This move was only possible after the demise of the Golden Horde, when a power vacuum was created by the defeat of Tokhtamish.

The establishment of Little Kabarda goes back to the middle of the 16th century, when a Kabardian prince, who wanted a large principality to rule, crossed the Terch (Terek), accompanied by his share of subjects,

and established a principality to the east of Kabarda proper, or Greater Kabarda.

The Kabardians established a strong state in the 16th and 17th centuries. They built the town of Chantchir, which became the centre of their country. At the time, Kabarda had an area exceeding 40,000 sq km. It extended from the Kuban (Psizch) in the west to river Sunzha in the east, and from the plains north of Pyatigorsk and river Terch (Terek) in the north to Georgia in the south. An earlier instance of Circassian re-establishment in the middle plains of the Northern Caucasus was recorded as far back as 1250 AD.

Prince Inal Teghen (Tighwen), one of the descendants of Abdun-Khan, assumed the reins of power in Kabarda in the 15th century. He was brave, prudent and generous. During his reign many people submitted to his rule and chose to become part of his state. He managed to unite the Circassians and Abkhazians into one empire, which he ruled for a long time. In 1509, he invaded Imeretia and subsequently routed an army of Western Georgians. It is most probable that Tzandia Inal Daphita, desecrated in the Georgian Chronicles, was this self-same prince. However, after his demise Kabarda was riven into several rival principalities by his several sons. Civil war ensued in which the Kiakh (*Ch'axe*=Western Circassians) were instrumental in installing Prince Idar as sole potentate. It was during this chaotic period that Prince Qanoqwe son of Beslan left Kabarda to establish the Beslanay tribe.

Peace and stability prevailed for long years, allowing the Circassians to go on with their lives. As had become the usual scheme of things, a fresh wave of invaders broke on Circassian shores. A combined force of the Turghwt (ancestors of the Kalmyk) and Tatars of Tarki engaged the Kabardians at the confluence of the Balhq (Malka) and Terch (Terek). The first encounter went the way of the former party, the Circassians retreating to the Psigwensu River (in Kabarda).⁸ The Turghwt overwhelmed the entrenched Circassians, who were forced to take refuge in the mountains. At the third meeting, the Circassian forces were on the verge of total rout when a contingent of 2,000 warriors came to the rescue, turning the tide of the battle. The Turghwt were driven out and all Circassian lands were restored. The battle scene was named 'Qereqeschqetaw', which means 'fleeing to the mountains' in Tatar.⁹

⁸ Psigwensu is a right tributary of the Sherej (Cherek), which is a right tributary of the Bax'sen (Bakhsan), which in turn is a right tributary of the Balhq (Malka), a left tributary of the Terch (Terek).

⁹ The epic battle was immortalized in song, for example 'Qereqeschqetaw Zawem yi Wered' ('The Song of the Qereqeschqetaw Battle').

The feudal princes of Kabarda dominated the North Caucasus up to the start of the 18th century. By the end of the Middle Ages, Kabarda had become a formidable state. It spread its hegemony over the whole of central North Caucasus, reducing the Ossetes and various Turkic peoples, remnants of the Kipchaks, to vassalage. At times its power extended to the shores of the Caspian. Alliances were struck with the Shamkhals of Daghestan. These achievements would have supposed some degree of co-ordination and co-operation between the plethora of princes, the occasional civil strife notwithstanding. The main princely dynasties were Yidar (Idar), Qazi, Telhusten, Zhilax'sten, Mudar, and Zhambolet.

At its zenith, Kabarda was so dominant that all powers with vested interests in the area, namely Moscovy and the Ottoman Port, sought to court and bestow honours upon its princes in order to further their interests. This culminated in the betrothal of Tsar Ivan IV (1530-1584), nicknamed the Terrible, to Prince Temriuk Idarov's (Yidar Teimriqwe) daughter, Gwascheney (Gwaschene, in some sources; later baptized Princess Maria), in 1561 AD. This marriage of alliance served to cement the so-called 'Union' between Russia and Kabarda. In Soviet times, a bronze statue of Princess Maria was erected in the centre of Nalchik to mark the event. In this period, the Cherkasskys, Kabardian princes in the Russian court, as an aristocratic family formed whose descendants played a significant role in the Russian military and politics.

The date of the fictitious unification is reckoned by Russians to have occurred in 1557. However, as will be explained later, the authority of Temriuk over the other Kabardian princes was very tenuous and many of these declined to 'ratify' the alliance, which was at best symbolic. In 1705 (or 1708), the Tatar Khan, Qaplan-Gery, at the head of 100,000 men, marched against the Circassians of the Five Mountains. The Adiga, sensing the inferiority of their forces, decided to invoke ruse. They retreated into the mountains and built stone fortifications across the forbidding passes. Remains of these ramparts, called the 'Walls of the Crimea', can still be seen in Qenzhalischhe, in the environs of Pyatigorsk. In the absence of any resistance, the Tatars went into a rampage. The Circassians sent deputies to offer their submission to the Khan, who imposed stiff conditions. He demanded, among other things, 4,000 maids and boys as hostages. The Adiga pretended to accept the terms and sent provisions, including intoxicating liquors. The Tatars revelled in their 'victory'. One night, while they were in deep slumber induced by the strong drink, the Circassians rolled heavy stones on the tents below, and fell on the Khan's camp, massacring a great number of his men and putting the rest to flight. The Khan lost a brother and son. Thenceforth, the Kabardians were rid of the Tatars forever.

In 1736, a war broke out between Russia and the Ottoman Empire due to the latter's intervention in Kabarda. In the Treaty of Belgrade of 18 September 1739, the independence of Kabarda was formally guaranteed. The first military outpost of the Caucasian Military Line, Mozdok (Mezdegw=Deaf[=thick, deep]-Forest), was established in Kabarda in 1763 on the left bank of the Terch (Terek) at a distance of 250 km west of Kizliar.¹⁰ After this development, the Kabardians entered into negotiations with the Turks. In the summer of 1771, the Kabardian princes expressed their dissatisfaction with the policy of the imperial administration in the Caucasus and the construction of the military line between Mozdok and Kizliar. This hastened the first open battle between the Kabardians and Russians, which took place near the Balhq (Malka) River on 29 September 1771. The Russians under General Jacoby won the day.

In 1779 Empress Catherine instructed the Governor General of Astrakhan, Prince Potemkin, to pacify Kabarda by fair means or foul. General Jacoby was given his marching orders. He conducted an offensive in Kabarda, which lasted all summer. After the arrival of fresh enforcements from Russia, the expedition succeeded in penetrating deep into Kabardian lands. At the end of September 1779, a fierce battle was fought in which the Kabardian force, taken unawares, was massacred. About fifty princes and more than 350 noblemen were killed, a huge toll by the reckoning of those days. Dubbed 'Qeberdey Zheschteiwe' ('Kabardian Night Assault'), the battle marked one of the bleakest days in Kabardian history.¹¹ By December, the Kabardian princes were defeated and the northern frontier of Kabarda retracted to the rivers Balhq (Malka) and Terch (Terek).

In 1810, the Russians conducted a campaign in which many Circassians were killed and about 200 villages burnt. The Kabardians sent a delegation to St. Petersburg to petition for peace and to request that the rights and privileges granted by Empress Catherine II in the early 1790s be restored. Tsar Alexander I concurred with these demands. Some Kabardians, today's Cherkess, dubbed '*Hejeret*' – immigrant or fugitive Circassians – refused to accept Russian hegemony, and moved west to the land between the upper Kuban (Psizch) and Zelenchuk (Yinzhi) rivers. The war in Kabarda was localized and badly organized. The Circassian princes failed to present a united front, the Russians taking advantage of principal rivalries. When General Yarmolov

¹⁰ According to other accounts, Mozdok was established by the (Kabardian) Prince Qwrghwoqwe in 1759.

¹¹ The memory of this battle has been preserved in the song 'Qeberdey Zheschteiwem yi Wered' ('The Song of the Kabardian Night Assault').

(Ermolov), military commander of the southern Tsarist forces, arrived on the scene in 1816, Kabarda was on her knees. Four decades of open conflict had demoralized the people and left the land in ruins. The Kabardians suffered heavy losses. By 1818, their number had fallen from 350,000 before the war to a mere 50,000.

In 1821, Yarmolov demanded that the Kabardians living in mountainous areas move to the plains to facilitate their control. The mountaineers refused to obey, causing the General to move against them in 1822. He laid the foundations for several forts and imposed harsh punishments on the population. The Caucasian Military Line was pushed further into Kabardian territory and many massacres were committed against the populace, which had been ravaged by the plague for close to fourteen years. The intensity of conflict subsided in 1825. No serious disturbances occurred until 1846.

Many Kabardians were forced to leave their native lands during the exodus years 1862-64. During the tsarist years, Kabarda was subsumed under the Stavropol Province. Cossack and Slav settlers found a new home in the north-eastern parts of Kabarda. In September 1921, the Kabardian Autonomous Oblast (AO) was formed, and in January 1922, the Balkar Okrug was attached to the Kabardian AO to form the Kabardino-Balkarian AO. In December 1936, the status of Kabardino-Balkaria was elevated to autonomous republic within the Russian SSR. In 1991, it became a constituent republic of the Russian Federation with no right of secession.

Present Political Situation

The Kabardian nationalists are mainly represented by the Adige Xase (Circassian Association), which is a member of the International Circassian Association. The nationalists' principal demand is restoration of historical Kabarda as a first step towards re-establishment of Greater Circassia, with the concomitant repatriation of the diaspora. The nationalists rode on a wave of popularity that almost managed to wash away the old apparatchiks, but by 1996, the people had become more concerned with the economic woes that had gripped all Russia. President Vladimir Kokov, effective leader of the Republic from 1990 to 2005, won the 1997 and 2002 presidential elections, putting more pressure on the already beleaguered nationalists. The Kabardians and Balkars have been at loggerheads since the latter were rehabilitated after their banishment. The Cossacks also aspire to secession. There is a small chance of open conflict, which could involve other kindred people.

In September 2005, Arsein Kanokov (Qanoqwe), a Kabardian businessman based in Moscow and president of the Sindika Company, replaced the ailing Kokov as president of the Kabardino-Balkarian

Republic (Kokov died on 29 October 2005). The new president is considered by many to be the right person to lift the Republic out of the myriad crises gripping it. Others have criticized him for being weak.

Kabardian Society

The Kabardians are part of the wider Circassian society, having the same traditions and customs with slight regional variations. The social structure was more elaborate and the *Xabze*, the code of conduct, was more developed. Despite feudalism, there was enough social cohesion to allow the formation of a huge empire in the 16th and 17th centuries, and enough clout to dominate the central northern Caucasus until the middle of the 18th.

‘The Kabardians well exemplify the peoples of the Northern Caucasus in their main socioeconomic indices. They are characterized by a low level of urbanization (44.3 percent of urban population) coupled with a high rate of urbanization (the growth of urban population from 1979 to 1989 was 89.3 percent). The age structure of the Kabardians shows a high proportion of young age groups (in 1989 as many as 32.4 percent of the population) and an insignificant proportion of people of pensionable age (9.9 percent). This is the result of a high birth-rate, especially in the countryside (2.6 births per woman), where the bulk of the population lives. The average age of the Kabardians is 28.5 years. The socioeconomic indices of the Kabardians (also the Cherkess and Adigeans) suggest that they are undergoing modernization but that they are far from its completion.’ — T. Mastuygina, L. Perepelkin, V. Naumkin (ed.), and I. Zviagelskaia (ed.), *An Ethnic History of Russia: Pre-revolutionary Times to the Present*, Greenwood Publishing Group, 1996.

Figures from the 2002 Russian population census show that the increase in Kabardian population, especially in the Kabardino-Balkarian Republic, since the preceding census in 1989 had been colossal by any standards. For example, the number of Kabardians in the Kabardino-Balkarian Republic rose from 364,494 in 1989 (48.2% of total population) to 498,702 in 2002 (55.3% of total population), an increase of 37%. In the same period, the Russian population in the Republic dropped almost 6%, from 240,750 (31.9% of total population) to 226,620 (25.1% of total population).

Kabardian Religion

The Kabardian Pantheon consisted of some three score deities that regulated the cosmos. Pagan and animistic beliefs, some of which are enshrined in the Nart legends, are still prevalent. Soviet propaganda and isolation have resulted in a superficial knowledge of Islam. The

Kabardians of Mozdok are nominal Orthodox Christians, but they are almost indistinguishable from their pagan/Muslim kin culturally.

The Kabardian Language

Kabardian in Kabardino-Balkaria is divided into four sub-dialects named after the main rivers in the republic: Balhq (Malka), Bax'sen (Bakhsan), Terch (Terek), and Shejem (Chegem). Some authorities divide the language into Greater and Lesser Kabardian, the dialects spoken in Kabarda to the west and east of the Terch (Terek), respectively. Lesser Kabardian is also informally called Jilax'steney. Outside the nominal republic there are two more dialects, one spoken by the Christian community in Mozdok in North Ossetia, and Kuban Kabardian in Adigea, spoken in a few villages. In the heyday of Kabarda's dominance in the 16th to 18th centuries, Kabardian influenced Digor, a western dialect of Ossetian, in which Circassian loanwords are to be found in the semantic fields of economic life, especially in agriculture and animal husbandry.

Literary Kabardian is based on the dialect of Greater Kabarda. There are 57 letters in standard Kabardian, 19 of which are digraphs (e.g. хъ, пI), five trigraphs (e.g. хъу), and one tetragraph (кхъу). These combinations are used to represent the inordinate number of consonants.

Appendix 2

The Circassian language

(also includes the scheme of the latinized Kabardian alphabet used in the book)

Circassian is one of the three divisions of the Northwest group of Caucasian languages, the other two being Abkhaz-Abaza and the now extinct Ubykh (Pakhy). Though genetically related, the three languages are mutually unintelligible, the lexical differences between them being quite substantial. Some linguistic research suggests that more than 5,000 years ago all Northwest Caucasians spoke proto-West Caucasian, much the same way as Semites conversed in proto-Semitic. However, because of geographical separation, the original language differentiated into three distinct entities: proto-Circassian, proto-Abkhaz, and proto-Ubykh.

According to recent research, Ubykh was originally closer to Abkhaz, but it subsequently underwent substantial Western Circassian influence. Some travellers thought that Ubykh was a dialect of Adiga. It may be possible that initially proto-West Caucasian split into proto-Circassian and proto-Abkhaz-Ubykh, which later divided into proto-Abkhaz and proto-Ubykh. These ancient languages were further ramified into divergent dialects.

There has been some interesting work on proto-Circassian, the forebear of all Circassian dialects, and even a dictionary was published. More recently some research was conducted on Proto-Abkhaz. Attempts have also been made at reconstruction of the system of Proto-Northwest Caucasian.

Ancient relatives

Some ambitious projects have suggested that Proto-North Caucasian was ancestral to both Proto-Northwest Caucasian and Proto-Northeast Caucasian, although a controversy has been surrounding this investigation. Northeast Caucasian, which is spoken by about 3.5 million people in the Caucasus, is divided into the Nakh group of languages, Chechen, Ingush and Bats, and the Daghestani group, including Avar, Lezghian, Tabasaran, Dargwa and Lak. According to Johanna Nichols, no proof of North Caucasian genetic unity has been

provided. Advocates of a genetic relation between Northwest and Northeast Caucasian claim that it was the Russian linguist Nikolai F. Trubetzkoy who first proved beyond doubt a connection between the two groups by establishing regular phonetic correspondences.

The third group in the Caucasian language family is South Caucasian or Kartvelian: Georgian, Mingrelian, Svan, Adjar, and Laz, all of which are spoken by about 4.5 million people in the Transcaucasus. Some linguists dispute the existence of any genetic link between North and South Caucasian. Also, suggested genetic links between the Caucasian languages and other languages and language families (Basque, Semito-Hamitic, Burushaski, Tibetan, Paleoasiatic, ancient languages of Asia Minor and Mesopotamia, etc) are open to serious doubt.

In 1919, E. Forrer established that Hattic, the oldest known language in Asia Minor, but extinct since the early second millennium BC, was not an Indo-European language, and proposed its kinship to ancient Abkhazian and Circassian. R. Bleichsteiner arrived at this conclusion roughly at the same time. Both researchers were struck by the structural similarities between Hattic and Abkhazo-Circassian, especially the inordinate use of prefixes.

General characteristics

The phonological structure of the NW Caucasian languages is unique, and is characterized by an extreme abundance of consonants and a scarcity of vowels. Some of the dialects were entered in *The Guinness Book of Records* on this account, before languages of greater number of consonants were discovered.

The vowel systems of these languages are simple and stable. There is a tendency to accumulate consonants in the same word. Declension is reduced to a minimum. Verbal forms are very complex; gerundive and participial forms being much used. Lexical material is analyzable into a small number of short roots and grammatical morphemes show semantic transparency. Abkhaz-Abaza, Circassian and Ubykh are characterised by large consonantal inventories (coupled with minimal vowel-systems), by mainly monosyllabic root-morphemes, and by an extreme polypersonalism within the verbal system, whereby virtually the entire syntactic structure of the clause is recapitulated in the verbal complex. These features have been the subject of study by a great number of scholars in the Soviet Union and the West.

From the perspective of a non-native speaker, Circassian presents a number of difficulties, some of which are often insurmountable. According to Olli Salmi, a Finnish expert on Kabardian, 'the main problem of understanding Kabardian verbs is the great number of

prefixes that can precede a verb stem, with pronominal prefixes in different places. Usually there are up to three pronominal prefixes, but some verbal prefixes can take pronominal prefixes as well. [These] places have to be indicated for non-native speakers.' It has been suggested that for each verb in a lexical list, the infinitive and third person singular forms should be given at the very least, yet it is impossible for any dictionary of manageable proportions to include all verb forms.

Language divisions

Circassian is made up of Eastern and Western language groups. All Adigabze dialects are mutually intelligible. Face to face, an Adigean and a Kabardian could soon learn the peculiarities of each other's dialect. Eastern Circassian is composed of two main dialects, Kabardian and Beslanay. However, these dialects are so close that some linguists consider the latter a divergent sub-dialect of the former. There has been a suggestion that there existed in the middle of the 19th century a dialect intermediate between Kabardian and Beslanay, which at first was thought to be an earlier form of Kabardian proper.

Kabardian in Kabardino-Balkaria is divided into four sub-dialects named after the main rivers in the republic: Balhq (Malka), Bax'sen (Bakhsan), Terch (Terek), and Shejem (Chegem). Some authorities divide the language into Greater and Lesser Kabardian, the dialects spoken in Kabarda to the west and east of the Terch (Terek), respectively. Lesser Kabardian is also informally called Jilax'steney. Outside the nominal republic there are two more dialects, one spoken by the Christian community in Mozdok in North Ossetia, and Kuban Kabardian in Adigea, spoken in a few villages. In the heyday of Kabarda's dominance in the 16th to 18th centuries, Kabardian influenced Digor, a western dialect of Ossetian, in which Circassian loanwords are to be found in the semantic fields of economic life, especially in agriculture and animal husbandry.

Beslanay is spoken in a few villages in the Karachai-Cherkess Republic, and by a larger group in Turkey in many villages in the region of Çorum in Anatolia. The language was meticulously documented and recorded by Western scholars, like Georges Dumézil and his disciple Catherine Paris, and by native speakers, such as Orhan Alparslan.

Western Circassian shows more marked dialect-divisions than Kabardian, which is on the whole comparatively homogeneous. This is a reflection of the differences in tribal and social structures between Eastern and Western Circassians. It comprises many dialects: Temirgoi, Abzakh, Bzhedugh, Mokhosh, Shapsugh, Agwey, Hatuqwey, Nartkhuj, Zhaney, Adaley and so on. Each Kiakh tribe had its own

dialect, and some larger ones had sub-dialects as well. However, after the end of the Russian-Circassian War many of these dialects were lost either through extinction of their speakers or assimilation by other Adiga tribes in the diaspora. At present, only representatives of Temirgoi, Bzhedugh and Shapsugh are found in significant numbers in the Caucasus. Abzakh is only spoken in one village, Hakurina-Habla, in the Caucasus. Nevertheless, it is still possible to salvage many of these lost dialects and record their characteristics and peculiarities.

Each branch of Circassian is represented by one literary and official language: Kabardian in Kabardino-Balkaria and the Karachai-Cherkess Republic, and Adigean in the Adigey Republic. Literary Kabardian is based on the dialect of Greater Kabarda. Literary Adigey is an advanced form of Temirgoi, with a substantive input of words and forms from Bzhedugh and Shapsugh. It is to be noted that modern West Circassian is based on the dialects of those tribes that remained in significant numbers in the Caucasus after the exodus and which have escaped the worst. It is noteworthy that both literary languages are based on the dialects spoken in the environs of the capitals of the respective republics. One notable difference between Kabardian and Adigean is that nouns in Adigean are subject to inflection, whereas they are stable in Kabardian.

Literary languages employ modified forms of the Cyrillic alphabet, which were introduced by the end of the 1930s. Both Kabardian and Adigean made the switch from Latin to Cyrillic script in 1937. In each case the one additional letter is the old Cyrillic capital I, which marks all ejectives in Adigean and some ejectives in Kabardian.

There are 57 letters in standard Kabardian, 19 of which are digraphs (e.g. хъ, пI), five trigraphs (e.g. хъу), and one tetragraph (кхъу). These combinations are used to represent the inordinate number of consonants. In literary Adigean there are 50 letters of which 18 are digraphs (e.g. жъ, жь, гъ). Cyrillic ordering is followed. However, there is no uniform ordering of equivalent letters in the two languages, which causes some confusion. In addition, there is often no uniform representation of identical sounds, which fact could be rectified by common consent between the two language communities.

Latinized Kabardian alphabet

The following are latinized representations of official and literary Kabardian-Cherkess alphabet. Please note that the Kabardians and Cherkess use the same official and literary language. There are only a

few lexical differences. All examples are taken from *Kabardian-English Dictionary* by Amjad Jaimoukha, Amman: Sanjalay Press, 1997.

Latinized alphabet	English equivalent	Kabardian examples	Cyrillic equivalent
A a	dad, mad, bad	<u>ade</u> : there; father; <u>dame</u> : shoulder, wing; <u>Mira?</u> : Is it this?	А а
B b	B b	<u>balije</u> : radish; <u>nobe</u> : today; <u>birib</u> : pomposity	Б б
Ch ch	chest, chair	<u>chin</u> : whirligig; <u>pichin</u> : to tear off; <u>helech</u> : bad, spoilt	Ч ч
Ch' ch'	ch followed by glottal stop	<u>ch'e</u> : tail, end; <u>xech'in</u> : to emerge (from some mass); <u>f'ech'</u> : except	КІ кІ
D d	D d	<u>dene</u> : where; <u>dade</u> : grandpa; <u>jed</u> : hen	Д д
Dz dz	adze	<u>dze</u> : tooth; army; <u>yedzin</u> : to hurl; <u>gwedz</u> : wheat	Дз дз
E e (initial only in loan words)	<i>schwa</i> ; heaven	<u>eksponat</u> : exhibit; <u>lhepq</u> : nation; race; breed; <u>nape</u> : face	Э э
ei (never in initial or final position)	day (short and undiphthongized)	<u>zeik'we</u> : campaign, outing	Е е
ey (never in initial position)	day (diphthongized)	<u>f'ey</u> : dirty	Ей ей
F f	F f	<u>fe</u> : skin; <u>qefen</u> : to dance; <u>nef</u> : blind	Ф ф

F' f	f followed by glottal stop	f'i : of good quality; zef'ech' : initiative; l'if' : good man	ФI фI
G g	Spanish/Dutch g , e.g. lago	gin : gunpowder; ghwegin : to weep; zhig : tree	Г г
Gh gh	Parisian r	ghasch'e : life; ghegha : flower; ghedirgh : clang	Гъ гъ
Ghw ghw	gh + w	ghwegw : way, road; mighwe : misfortune; ghwneghw : neighbour	Гъу гъу
Gw gw	Gwent	gw : heart; gwegwen : large metal pitcher; degw : deaf	Гу гу
H h	Arabic ح	he : dog; pihen : to weap; q'wh : ship	Хъ хъ
I i (only initial in interjections)	bin, din, sin	i'i : no; fiz : woman; qamishi : whip	Ы ы
iy (never initial)	see	txilhiybl : seven books; siy : my	И и
J j	J j	jegwn : to play; yejap'e : school; dij : bitter	Дж дж
K k	K k	there are no native words in literary Kabardian that have this sound; the equivalent is ch ; used only in dialects and loan words, e.g. kasse : cash-desk; stekan : cup; rak : cancer	К к
Kw kw	could	kw : middle, centre; dekwn : to cram;	Ку ку

		<i>xekw</i> : country	
K'w k'w	kw with glottal stop after k	<i>k'wen</i> : to go; <i>qek'wen</i> : to come; <i>yemik'w</i> : improper	КIy кIy
L l	L l	<i>li</i> : meat; <i>delen</i> : pie; <i>mil</i> : ice	Л л
L' l'	lh followed by glottal stop	<i>l'i</i> : man; <i>mil'en</i> : not to die; <i>pschil'</i> : slave	ЛI лI
Lh lh	Welsh ll , e.g. Llewellyn	<i>lhap'e</i> : expensive; <i>delhen</i> : to stroke; <i>gwlh</i> : bud	ЛЪ лЪ
M m	M m	<i>mode</i> : there; <i>qame</i> : dagger; <i>weram</i> : street	М м
N n	N n	<i>ne</i> : eye; <i>dene</i> : where; <i>sin</i> : statue, monument	Н н
O o (initial only in loan words, final in very few words)	So (not diphthongized)	<i>opit</i> : experiment, test; <i>sode</i> : I accept; <i>psə</i> : unharmed, intact; <i>lheposchhepo</i> : barrier, hurdle	О о
P p	P p	<i>pe</i> : nose; <i>nape</i> : face; <i>nip</i> : flag	П п
P' p'	p followed by glottal stop	<i>p'ere?</i> : really?; <i>p'ap'u</i> : milk (child's word); <i>'erip'</i> : domesticated, tame	ПI пI
Q q	Arabic ق	<i>qak'we</i> : come here; <i>adage</i> : cock; <i>qiq</i> : stammerer	КЪ кЪ
Q' q'	q + x'	<i>q'able</i> : grave; <i>f'eq'iu</i> : absolutely; <i>beg'</i> : cow-shed	КХЪ кХЪ
Qw qw	q + w	<i>qwelen</i> : speckled, spotted; <i>diqwaqwe</i> : fork, bifurcation;	КЪу кЪу

		<i>megw</i> : hay	
Q'w q'w	q' + w	<i>q'we</i> : pig, swine; <i>ch'ag'wiyt'</i> : two cocking pieces; <i>ch'ag'w</i> : gun cocking piece	Кхъу кхъу
R r (initial only in loan words)	rat ('rolled')	<i>roman</i> : novel; <i>mereim</i> : Friday; <i>mir</i> : this	P p
S s	S s	<i>simaje</i> : sick, ill; <i>k'wesen</i> : to elope; <i>t'is</i> : sit down	C c
Sch sch	<i>alveolo-palatal sh</i>	<i>schēn</i> : to sell; <i>pschasche</i> : girl; <i>wesch</i> : axe	Щ щ
Sch' sch'	<i>sch followed by glottal stop</i>	<i>sch'ale</i> : boy, lad; <i>hesch'e</i> : guest; <i>psch'ipsch'</i> : sparkling	ЩI щI
Sh sh	shoot	<i>shate</i> : soured cream; <i>qeshen</i> : fiancée; <i>yemizesh</i> : indefatigable	Ш ш
T t	T t	<i>tane</i> : calf; <i>satu</i> : trade; <i>qat</i> : level, layer	T т
T' t'	<i>t followed by glottal stop</i>	<i>t'i</i> : ram; <i>yat'e</i> : mud; <i>wet'psit'</i> : damp (of weather)	TI тI
Ts ts	cats, bits	<i>tsi</i> : hair; <i>batse</i> : shaggy; <i>lits</i> : moss	Ц ц
Ts' ts'	<i>ts followed by glottal stop</i>	<i>ts'e</i> : name; <i>mats'e</i> : grasshopper; <i>k'wets'</i> : internal	ЦI цI
U u (never initial)	moon	<i>pud</i> : cheap; <i>qaru</i> : strength	У у
V v	V v	<i>vi</i> : bull; <i>gheven</i> : to boil; <i>bey</i> : abundant (of crops)	В в

languages. In Catalan, for example, a period is used to distinguish between two consecutive **ls** (**l.l**) and the combined letter **ll**, while in Scotland a hyphen is sometimes found in words like ‘Ross-shire’.

Official Kabardian alphabet (B. M. Kardanov, 1957, p12)

А	Ә*	Б	В	Г	Гу	Гъ	Гъу	Д	Дж
Дз	Е	Ё	Ж	Жъ	З	И	Й	К	Ку
КІ	КІу	Къ	Къу	Кхъ	Кхъу	Л	Лъ	ЛІ	М
Н	О	П	ПІ	Р	С	Т	ТІ	У	Ф
ФІ	Х	Ху	Хъ	Хъ	Хъу	Ц	ЦІ	Ч	Ш
Щ	ЩІ	Ы	Ә**	Ю	Я	І	Іу	Ъ	ь

Official Adigean alphabet (A. A. Hat'ene & Z. I. Ch'erashe, 1960, рхvi)

А	Б	В	Г	Гъ	Д	Дж	Дз	Е	Ё
Ж	Жъ	Жъ	З	И	Й	К	Къ	КІ	Л
Лъ	ЛІ	М	Н	О	П	ПІ	Р	С	Т
ТІ	У	Ф	Х	Хъ	Хъ	Ц	ЦІ	Ч	Чъ
ЧІ	Ш	Шъ	ШІ	Щ	Ы	Ә	Ю	Я	І
Ъ	ь								

* Schwa in Circassian words.

** In loan words.

Appendix 3

Circassian lexicography

EASTERN CIRCASSIAN

Kabardian & Cherkess Dictionaries

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